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SECRECY AND CITIZENSHIP

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PRIZE ESSAYS

SECRECY AND CITIZENSHIP

"They have spoken words, swearing falsely, and making a covenant."
—HOSEA 10: 4.

"Every one that doeth evil hateth the light."
—JOHN 3, 20.

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THE NEW ENGLAND CHRISTIAN ASSOCIATION,

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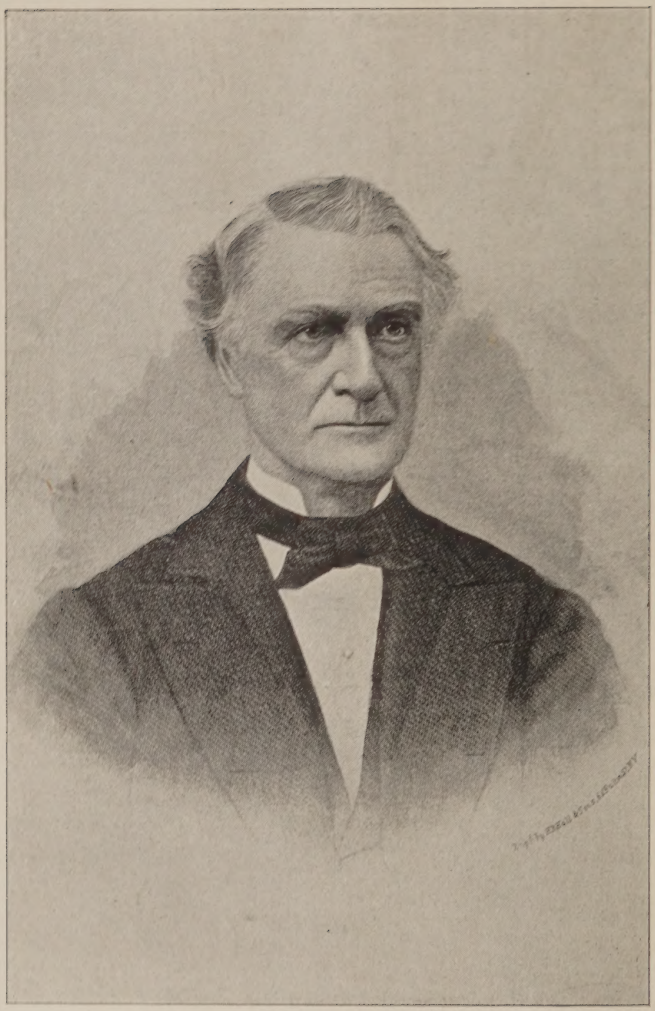


Deacon Philo Carpenter.

DEACON PHILO CARPENTER.

"A GOOD MAN AND A JUST."

It is eminently fitting that the face of Deacon Philo Carpenter should accompany this volume, not only because his money was made to serve as a stimulus to its production, but because of his devotion to the reform which it seeks to advance. Before his departure he counted that he had invested $50,000 for the promotion of its principles. But not only did he put his money into the cause; he gave it his constant study, his wealth of sentiment grounded on deep conviction. Having come out of the anti-Masonic turmoil of New York state, and being imbued with the reformatory spirit of that revival era, he naturally addressed himself to the reform represented by the National Christian Association and the *Christian Cynosure*. At one time he offered to put $100,000 into the hand of a friend to be handled by him exclusively in the promotion of anti-masonry. By his will he left $2,000 to Rev. J. E. Roy as a trustee to be used in promoting the cause of opposition to secret oath-bound societies among the colored people at the south. This stewardship was carried out by providing a series of telling leaflets and circulating them—with others selected—among their leaders; by providing a library of twenty-five or thirty volumes upon the subject and securing them a place in the libraries of twenty or twenty-five colleges and seminaries at the south for the benefit of that people; by sending a lecturer for two or three years among them with lantern illustrations to enforce the idea; and by sending the *Christian Cynosure* to a large number of colored ministers.

Yet Philo Carpenter was not a man of one idea. He had

pushed the anti-slavery crusade with equal zeal, moving early in the third party scheme, starting out the First Congregational church of his adopted city (Chicago) upon the basis of protest against all complicity with slave holding in either benevolent or ecclesiastical relations, making his home a refuge for the fugitive and serving as an operator on the underground railroad. Coming to Chicago in 1833, he started its first drug store, opening its first Sunday-school and falling into its first regular prayer-meeting. As a man of public spirit he was naturally laid hold of by the city in behalf of its public schools, and so for many years he served on its school board, being a part of the time its vice-president, and not accepting the place of president simply because he shrank from the responsibility. One of the public school buildings was named for him. When presiding at one of the anniversaries of the High school, finding a colored young woman, who was entitled to graduate, was not upon the platform, because of one of the Illinois Black Laws, he had her called up, and presented her, in the midst of a shower of applause, the diploma to which she was entitled. He was one of the founders and directors of that beneficent institution, the Chicago Theological Seminary, to which before his demise he had given $50,000, and as a residuary legacy more than that amount, while one of the structures in the group bears the name of Carpenter Hall. He drew up the first total abstinence pledge in Chicago and circulated it for signers, called the first temperance meeting, and made the first temperance address. During his first winter here, when religious services were held without a minister by the reading of sermons, the young druggist was the reader; and upon the coming of Rev. Jeremiah Porter, he was one of the first members of the first church to be organized here—the First Presbyterian. Indeed, Mr. Carpenter, in the best sense of the term, was one of the founders of the great city by the lake.

Notwithstanding he had been a life-long reformer, he had yet kept himself in a spirit of fairness and sweetness as regards those whom he had antagonized. He was never known to say a hard word about the members of the ecclesiastical body that excommunicated him because of his anti-slavery position. Nor had he been known to manifest harshness as to those whom he had opposed in his anti-slavery and anti-masonic career. He was always ready to discriminate between good men in bad institutions and the bad institutions themselves. In this respect he was a man of wonderful equipoise. He was royally loyal to the Master and to his truth, and to his own convictions of what that truth was. He was to the last a beautiful specimen of a man of well-rounded Christian character, of sweet and saintly spirit.

Mr. Carpenter's daughters, Mrs. W. W. Cheney of Chicago, and the late Mrs. Edward Hildreth of Los Angeles, Cal., were true to their father in using the $4,000 left them in trust "to be used at their discretion in opposition to secret societies." From this fund came the $400 paid in prizes for the series of essays which follow, upon the theme of "Secrecy and Citizenship," to which was added subsequently a liberal sum to aid in printing and circulating these essays. So the good man and a just, though dead, yet speaketh; and it would be well if he could be allowed to speak from the shelves of every domestic library, and of every public library and of every educational institution in the land.

REV. J. E. ROY, D. D.,
Western Secretary of the American Missionary Association, and life-long friend of Deacon Carpenter.

Chicago, Ill.

OFFER AND AWARD.

PRIZE ESSAY OFFER.

The late Dea. Philo Carpenter, of Chicago, left in trust with his two surviving daughters, Mrs. W. W. Cheney and the late Mrs. Edward Hildreth, a fund "to be used at their discretion, in opposition to . . . secret societies." Before the decease of Mrs. Hildreth, it had been decided to use a portion of this fund for securing the best manuscripts obtainable, discussing the evils of secret associations, touching the obligations of good citizenship, and especially Christian citizenship, the execution of this purpose to be committed to the New England Christian Association, and carried out under the direction of its secretary, Rev. James P. Stoddard. It is in pursuance of this end that the following prizes are offered, viz.:

For the best manuscript, as above noted, on "Secrecy and Citizenship"	$300.00
For the next best	75.00
For the third	25.00

the prizes to be awarded by competent, disinterested and impartial judges chosen by the trustee of the above-mentioned fund, and having the full approval of the New England Christian Association; manuscripts submitted to be type-written, with type-written word or number for identification, corresponding to a like word or number upon a sealed

envelope containing the name and address of the writer, for identification by the judges after their decision, and to be sent in not later than January 1, 1897. While restricting the writers to no precise limits, it is desirable that the manuscripts do not exceed 15,000 words. It will be understood that the ownership of copyright of prize manuscripts will rest with the trustee, and that as regards all others, the right of purchase on terms mutually agreed upon is reserved, as is that of declining, should the judges so decide, any and all manuscripts, and of extension of the time limit.

All letters of inquiry should be addressed to REV. JAMES P. STODDARD, Secretary N. E. Christian Association, 218 Columbus Ave., Boston, Mass.

JUDGES' AWARD.

The judges selected to examine the essays submitted for the prizes offered from the estate of Philo Carpenter met in Boston on February 7, 1897. None of the committee knew or were made aware of the names of any of the writers, and no essays were allowed to come before the judges with any distinguishing marks. The judges first took the sealed envelopes containing the names of the writers, and sealed them in a package, and deposited them with Rev. J. P. Stoddard until after the competition should be decided.

There were submitted in all twenty-one essays. The committee in open session divided these into two classes, selecting from the entire number ten which they were unanimous in considering the best. These the judges divided into three groups for the extended examination. Each of these essays was

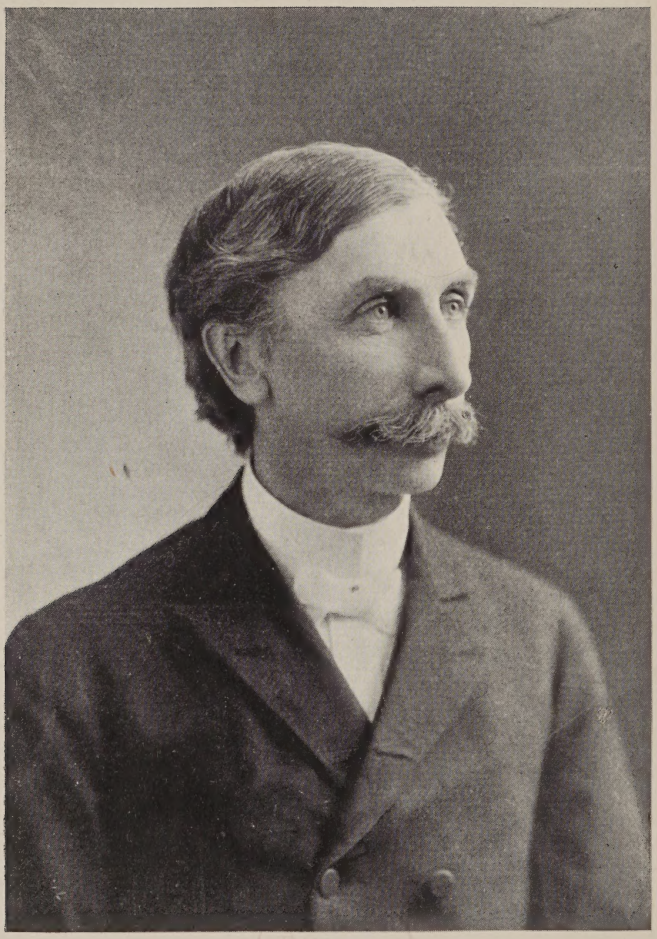
carefully read by each of the judges, and judged independently.

The judges appointed, as the date of their final meeting, Tuesday, March 23, and met at 2 p. m., at 218 Columbus Avenue, and voted by ballot. The ballot for first essay resulted in the award of the prize to the essay marked "Frankness and Candor." The second prize in like manner was awarded to the essay marked "Franklin Freeman." The third prize was awarded in like manner to "757." Mr. Stoddard then placed in the hands of the judges the sealed package containing the envelopes with the names of the contestants. The original seal was then broken, and the prizes were found to have been awarded to the following persons:

1. Rev. I. J. Lansing, D. D., Boston.
2. Rev. Benjamin F. Trueblood, LL. D., Boston.
3. Rev. D. W. Sleeth, Lyndon, Kansas.

The judges have performed their work to the best of their ability, and with entire impartiality. They have endeavored to consider the various interests involved in the production of a good essay, not only as to matter and style, but also with regard to the spirit and originality of the author, the relevancy of the subject matter, and the convincing power of the essay upon candid men. The judges do not hold themselves responsible for opinions expressed, nor for the correctness of statements made in the essays, but have accepted those which seemed to them most candid, able, scholarly, and convincing.

REV. ARTHUR LITTLE, D. D.,
REV. SCOTT F. HERSHEY, D. D.,
REV. WILLIAM E. BARTON, D. D.



R. J. Lansing

SECRECY AND CITIZENSHIP.

By I. J. LANSING, D. D.

SECRECY AND CITIZENSHIP.

BY I. J. LANSING, D. D.

"GOOD CITIZENSHIP" is a phrase on almost every tongue. The large fellowship of men in civil relations, the duties which they owe to one another, the relation of all to each, of society to the individual, mutual rights and mutual obligations, are subjects of much current thought to a great and increasing extent in popular speech and in present-day papers, magazines, and books.

The evil effects of ignorance and neglect of political and social duties, the injurious consequences to municipalities and to the whole civic body from the combined assaults of societies like Tammany and kindred rings, whose members are bound together that they may selfishly control politics and make the body of the state the prey of political vultures, the degradation of all the functions of government by bosses and rings, are clearly set before us almost every day in some form of statement or action.

At such a time and amid such an awakening of interest concerning that largest of social and political affiliations which we call the state, it is of the gravest importance that we should scan and challenge every subordinate organization which exists in the commonwealth, and which exerts any influence upon the common welfare.

Believing that no man's right should be denied or

filched away, and that the limit of our duties is too narrow if it does not include a recognition of all the citizens of our nation, we must stand as sentinels to demand, "Who goes there?" of every combination in the state as it passes before us. So commercial groups called corporations or trusts, the domestic group known as the family, the social groups called clubs, the educational institutions, the religious bodies, and the nondescript groups known as lodges, must all in every case submit to be examined impartially by the student of human society, to see if they exercise an influence which leads to the common welfare and advantage.

No combination of persons has a right to exist in the state, which does not minister to good citizenship, individual and general; that is, to the largest friendly fellowship of each man to all men in the state. At such a time and when this growing thoughtfulness needs to be promoted, we are compelled to take notice of the great and increasing number of secret, oath-bound societies or lodges, which are, and have been, organized throughout the country, and to inquire whether they are friendly or unfriendly to the purposes of the state and the well-being of the citizens.

In such a discussion it is necessary, first of all, to define our terms, so that we may agree as to what is included under the term Secrecy and the contrasted term, Citizenship.

By secrecy we do not mean secrecy as exercised in companies of men in the community and the state, united together merely by a common bond of interest or principle, or by an agreement among them to hold in common, but not to disclose, innocent facts and acts in their knowledge and posses-

sion; but we mean persons bound under oaths to keep secret influential and important facts and acts, to which oaths are affixed penalties as a consideration or a menace against revealing the secrets in question. In a word, by secrecy we mean secrecy in secret, oath-bound, penalty-threatened, groups and societies, most frequently denominated lodges.

If any question whatsoever may be raised as to these societies in relation to citizenship, the number and magnitude of such organizations, their large membership, and their varied claims and activities, are sufficient to attract serious and respectful attention. Quite as numerous as schools, and probably more numerous than churches, these lodges, which are usually organized like an army into a central host under general officers, constitute a large factor of the organized activity of the citizens in most neighborhoods. To even name the various secret societies whose aggregate membership is reckoned in hundreds of thousands would take too large space. They are of many names and many kinds, and with many forms of obligation and avowed or conceded purpose. They range from Freemasonry and Jesuitism, which claim high prominence, as extreme representatives of one type, to college and academy societies at the bottom, or rather the beginning, of the scale. Widely as these differ, the whole space between them is filled with scores of oath-bound societies, either affiliated or antagonistic, banded together under the most extraordinary promises and obligations. All these are quite alike in that they insist on secrecy of procedure and of many other matters, under promises, pledges, oaths, asseverations, threats, and penalties, as strongly stated as is possible for human language to state

them, and calculated to strike terror to the heart of the person who takes and binds himself by them.

These oaths embrace very many particulars. Let the Masonic pledges and penalties represent them: The entered apprentice, or first degree of Masonry, pledges "most solemnly and sincerely, without the least mental reservation or evasion, absolute concealment of all that shall be revealed to him in the lodge," "under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark. . . . So help me God," etc. In the second Masonic degree, called the "fellow craft," the pledge includes additional particulars of fealty to fellow-Masons, "binding myself under no less penalty than to have my left breast torn open and my heart and vitals taken from thence and thrown over my left shoulder, and carried to the valley of Jehosaphat,—So help me God," etc. The fellow craft Mason, passing to the third, or "Master Mason's degree," adds yet more particulars of faithfulness to others of the Masonic fraternity, including assistance, keeping their secrets, in all matters, even of crime, except murder and treason; agreeing that "if any part of this solemn oath or obligation be omitted at this time that I will hold myself amenable thereto whenever informed," "binding myself under no less a penalty than to have my body severed in two in the midst, and divided to North and South, my bowels burnt to ashes in the center and the ashes scattered to the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to

prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God," etc. The "Mark Master," or next and fourth, degree, like the others calling on Almighty God, makes kindred additional promises under penalty of having the "right ear smote off, that I might forever be unable to hear a word, and my right hand chopped off as the penalty of an imposter," etc. The fifth degree, "Past Master," proceeds with additional pledges to fellow members, and the penalty invoked is "to have the tongue split from tip to root," etc. The "Most Excellent Master" swears similarly. The seventh, or "Royal Arch," degree includes in its oath these words: "I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Furthermore, do I promise and swear that a companion Royal Arch Mason's secrets, given me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted." The penalty invoked is "having my skull smote off and my brains exposed to the scorching rays of the sun," etc.

So the successive oaths and penalties go monotonously on, increasing the number of particulars to be observed, and piling up the horrible penalties invoked. All these oaths have been made public through the courts in and since the year 1831, and have been verified by many men who, after taking and giving them, becoming convinced of the wicked and sinful character of their former conduct, have endeavored to make amends and to warn others

by making these obligations known in their true character. Abundant information makes universally patent the fact that oaths of kindred purport and spirit, with penalties of similar and different tenor affixed, are the common bond of many different secret orders.

It is difficult to comprehend that these oaths could be taken at all; especially hard to understand how they could be taken except under the most strenuous and dangerous necessity, or indeed how any properly-balanced mind and reverent conscience could under any circumstances formulate, administer, or take them. They freely use the most sacred name of God, and yet imply an obligation to commit either the most heinous and savage crimes, or to keep the most trifling and selfish obligations. If taken seriously, the evil to a man so solemnly binding himself is far-reaching and unjustifiable. If taken lightly, they are scarcely less corrupting. We measure our words when we say that, taken lightly, they corrupt the citizen; taken seriously, they ruin the state and strike a hostile blow at the fundamental principles of moral and civil government. There is always

A Menace in Societies so Formed.

Certainly no one will deny that they stand in menacing attitude towards the members who take these oaths and obligations, and in many cases, as clearly, they are organized expressly and avowedly to strike at certain whom they consider enemies, as the Clan-na-Gael. As now actually existing in this country and other lands, they put in fear those who dare, for any reason, to oppose them. In some colleges, the student who will not join

college secret societies is aware of more or less hostility which appears in a variety of ways, and not infrequently governs awards which should be made on the basis of merit alone. And there are many communities where the public man who dares announce himself as an opponent of secret lodges, and give his reasons publicly therefor, is assailed in secret and public ways to his hurt and disadvantage. One of the first questions which arises when lodges are to be discussed is whether the party who proposes to speak his mind can afford to do so, considering the hostility he will awaken against himself, while any one who conscientiously withdraws from such secret orders and reveals to the world the actual facts of lodge procedure is exposed to all degrees of persecution, from sneering abuse and malignant traduction to bodily and business injury and to death itself. The lodges terrorize the pulpit and the pew, the bar and the judiciary, the business man and the press, the soldier and the civilian; and many otherwise good men are so warped by their adherence to these orders as to consent to traduce other men when, for no other reason or by no other agency, could they be persuaded to do so.

No matter what it is that refuses to bear the light of day and resents honest discussion in a kind spirit, that institution is an enemy to the state and to mankind.

It cannot be assumed that those who break their connection with lodges for conscience's sake, at the same time giving evidence of improvement in character and conduct, are undeserving of public confidence and private regard; nor can their statements be discounted either as to their motives or their

truthfulness. Those persons who take the ample and impregnable testimony of these eye-witnesses, and repeat and reason upon the same, are pursuing a wholly laudable, safe, and scientific method of investigation, and their traducers or persecutors, by the very act of persecution, uphold their testimony and confirm their impeachment. Yet, let it not be supposed that the members of these lodges are to be held personally responsible in every case for evil in the system upon which they have not reflected and of which, from any cause, they are uninformed. The evil principles of secret lodges, and the evil consequences historically growing up from these principles, do not necessarily, however wrong, attach moral guilt to all the individuals upholding them, any more than participation in the holding of slaves, directly or indirectly, made every slave-owner intentionally responsible for the cruelties inseparable from slavery as a system.

Multitudes of men join secret lodges as many men become naturalized, without reflection upon the obligations which they take, and so, as many of the former become a great injury to the nation, many of the latter also impair the character and quality of civil society. Men join lodges from association and for association, from curiosity, from sentiment which gathers around regalia, titles, and mystery, for purposes of gain and advantage in all the ways promised by close and compact organization. They suppose that the large expense in money and time and effort will be compensated by these advantages.

The Fundamental Principles of Secrecy in Lodges are, in brief:

(1.) Exclusiveness as applied to non-members;

(2.) Privilege, which is denied to non-members;
(3.) Advantage over, and to be gained by, members from non-members;
(4.) Power exercised in their own interests as against non-members.

And, while sophistry might allege these four principles to be true of organizations too good to be discussed, as the state itself, all these as applied in the lodges are provably detrimental to citizenship and injurious to the state. For citizenship is intended to be inclusive and for the expansion of privilege, for the common welfare, and for the increase of power exercised for the common good of all. The fundamental principles of citizenship we restrict in our discussion to

The Citizenship of a Republic,

since we desire to deal with what is practically before the mind of the reader. Citizenship in a free state seeks the equal welfare of all the members of the same, the strong and the weak alike, the grown men, the women and the little children, the dependent and the fortunate, the able and the defective. The managers of a monarchy, of an oligarchy, or of an aristocracy may reason, plan, and act on the idea that the few have superior rights, that they alone need to know what measures should prevail and what laws should be enacted, and that those measures and statutes should be discussed and fixed by them in secret, and by them alone enforced. These few, if they can enforce their ideas, assume such rights and duties, and may and will fix the numbers and membership of their society, of those who shall share with them their exclusive privileges, excluding all others.

This course is consistent, provided you allow their right to combine to make all others serve them and yield up to them the superior privileges which they claim. But, in allowing to these their pretences, you contradict the first principles of a government by the people and for the people, in which all and only the whole body of citizens have the right, as the sovereign people, to form constitutions, to formulate statutes, to set up or take down the special machinery of government, to enact legislation to enforce measures, etc., all under the limitations of the supreme law. That supreme law in a republic is its constitution, under which and over which is the higher law of the supreme God.

The very deepest principle of a republic is the love of your neighbor as the expression of the primary, immanent, and universal duty,—the love of God. Monarchy, aristocracy, etc., civil, ecclesiastical, and social, proceed on the assumption of exclusion,—exclusive classes, privileges, rights, powers, etc.

It must be said that some voluntary and closely united groups of associates in a republic are wholly consistent with its welfare,—groups drawn together either by necessity or preference, yet more or less exclusive, such as the family, and many educational, business, commercial, charitable, and religious associations. Of these we say that all and each of such smaller groups as those just mentioned are seeking the good of the whole. The state is the largest group, and an absolutely essential one, taking surveillance of all the others, simply because it is constituted of the whole people, and the whole people naturally oversee

any part of the people, having permanent rights and recognizing these associations as a constituent part of itself, ministering to the universal welfare.

But an oath-bound, exclusive, secret society,—whether a monastery, a convent, a lodge of Jesuits or of Freemasons, the Mafia, or the Clan-na-Gael, or whatsoever else, refusing to permit the state, that is, the whole people, to know its purposes and methods, closed in by hostile and repelling barriers, shutting out the state and its representatives as such,—not only has no place as a friendly and essential body within the state, but is contrary to the purpose and character of all those other groups which make up the essential parts of the state. Such secret bodies are in contradiction to the common welfare, as we shall fully show. For, unlike other groups, with more or less privacy above commended,

These Lodges Constitute an Independent Power Within the State,

not confessing its authority, and really declaring themselves superior to and independent of civil authority,

An "Imperium in Imperio,"

a power within and yet contradictory of and against the civil power. How does this appear? Any organization in the state, which undertakes the exercise of the principal functions of the state, is hostile thereto. Such, for example, would be one which undertakes the coining of money, which is so clearly the exclusive right of the whole people that counterfeiters receive especially heavy penalties.

The right also to make war or peace or treaties cannot be usurped by any fraction of the nation. Among these inalienable rights of the state, kindred in character to the above, against which many lodges set up themselves, is the determining of crime, and the right

To Execute even Capital Penalties.

To these functions, by their oaths and their not infrequent practices, they claim the right, as, for example, the Mafia, in which the death-penalty is often inflicted by command of the lodge.

The Constitution of the United States (Sect. 2, Art. 3) expressly affirms, "The trial of all crimes, except in cases of impeachment, shall be by jury." The constitutional law of trial by jury is wholly incompatible with the assumption in secret lodges of their right to decide on capital offences and penalties which are wholly unknown to the common law of civilized countries.

Restraint of liberty, imprisonment of the person, and setting up the machinery of courts and executioners are essential portions of the claim and the practice of not a few lodges. And can a supreme government exist when equal jurisdiction is claimed within its borders by small and exclusive fractions of itself? Such societies are intolerable to the simplest sense of civil power. Even if such lodges are banded together ostensibly or avowedly to further the decrees of the state and its interests (as the band understand them), which is seldom the case, they must be regarded as really dangerous to the first principles of government, and so an injury to all its citizens.

For instance, "White Caps," so called, whose

avowed purpose is to punish people who may have broken some social or civil law, are merely a kind of lynchers, though they may not proceed to take life, arrogating to administer as they please the laws which the state only has any proper right to make or execute. Utter anarchy must result from such usurpation of function, to the confusion and ruin of all government. The right of one group of men, self-appointed, to form such a band is, to an equal degree, the right of another, and no less it would be the right of all men (if it is of a part) to break up and divide and act under similar or antagonistic oaths, to do or prevent what they assume the right to do or to hinder. A great number of these secret lodges claim most solemnly, if their oaths are not jests, to exercise these supreme powers which only the state should exercise. And to that degree the men who make and take and execute these obligations are in direct conflict with the first principles of citizenship. If in this republic obligation to one's own state or section cannot be admitted to allow the citizens of an entire state or section to assume other than limited functions, without their being charged with treason, much more the secret society within the state, though it number thousands of men, which directly or by assumption undertakes to determine capital crimes and execute penalties, is a practical rebellion against the government. As a matter of plainest fact concerning these oaths and claims,

Every Basest and Most Dangerons Band of Violators

of the laws of human society is organized on this secret and oath-bound plan,—robbers, conspirators,

and the enemies of the human race. It does not follow that all those organized under terrible oaths are likewise organized for base purposes. But the bond necessary and usual to a society mainly or wholly bad would seem to be discredited for the purposes of a society wholly good. And if such oaths and threats and compacts are invariably agreeable to evil men, and necessary to their plans, it would lead us to prefer that good men, organizing with good purposes, should separate themselves from such machinery, as unnecessary to their prosperity for high designs, and casting deserved suspicion on their purposes.

Of course we understand that what does not directly strengthen good citizenship has not a neutral tendency, but a directly bad tendency. When we show, therefore, not only that the secrecy of lodges does not improve, but

Directly Impairs the Character and Obligations

of a man as a member of civil society, we show double reason why the injurious agency should cease to exist in any organized or tolerated form.

I now propose to prove that secret lodges are not only inferentially and actually, but necessarily,

Hostile to Good Citizenship.

The state in which every citizen is the essential factor expresses its vitality and puts forth its energy in three modes:

(1.) It makes laws to secure the common welfare. This is the exercise of the legislative function.

(2.) It applies laws to actual conditions, and

enforces them. This is its executive or administrative function.

(3.) It interprets those laws in their closer application, when disputed. This is its judicial function.

The representative agent of the first act is the legislature; of the second, the executive; of the third, the judiciary. It seems very easy to show that to the proper exercise of these functions, on which the life of the state and the welfare of the people depend, secrecy, as we define it in this discussion, is altogether antagonistic; that it tends to unfair and class legislation, to interfere with and paralyze the proper execution of the laws, and that it turns the courts of justice into a partial and unjust tribunal.

If this is the tendency of secrecy, it should cease to exist in the state. If in the constitution of human nature it is not only a tendency but a necessary result, the more it should be condemned. If, as is beyond all question true, it actually and historically degrades all these functions, it should be opposed and destroyed.

The foul and frightful oaths of the lodges must indicate to us the closeness with which they cohere and the strength of purpose to seek their own will which they cultivate; the superior advantage of one another as against all others. Entering the field of politics and civil life, the members enter under this bond and bondage. They have taken no other such oath. Their obligation to the state is mild and simple in comparison. This stands, therefore, as many of them freely confess, as their paramount vow. Thus obligated, they as citizens, as legislators, office-holders, and judges, enter upon the field of civic action.

What Shall We Expect From Them?

And, first, what must we of right expect from the legislature of a state, whether it be the national congress or the municipal council, when its members have sworn their first fealty to the lodge? The sole purpose of the legislator and of the legislature should be to make laws for the common welfare; to enact all statutes for the common good and in the interests of the entire body of the people whom they represent. They should sympathize with and serve all classes, favoring none at the expense of the others. But as a principle and as a fact the bonds of the lodge lead men in office to legislate with partiality and in dangerous directions. As an illustration of proposed unjust legislation, we call attention to an act introduced into the legislature of Massachusetts of 1895–'6, to allow almost unlimited powers of acquiring and holding property to Masonic bodies in the city of Worcester. This act reads as follows:

CONCERNING THE TRUSTEES OF THE MASONIC FRATERNITY OF WORCESTER.

SECT. 1. The trustees of the Masonic fraternity of Worcester, Mass., are hereby authorized to lease, furnish, equip, and sublet such real estate as it may think desirable for the use of the Fraternity of Free and Accepted Masons in the City of Worcester.

SECT. 2. This Act shall take effect upon its passage.

Had not this proposed enactment been strenuously opposed, it would have passed. The grounds of opposition were that the general court of Massachusetts is asked to authorize agents for an unincorporated body to acquire an unlimited amount

of real estate for an unlimited time, for practically any use whatsoever, creating, if they should choose, a giant monopoly oppressive to the people and dangerous to the commonwealth. One brave, earnest man by his representations made such enactment impossible, and the bill was withdrawn. The same lodges have been, and are, an open and powerful factor in the political life of that city, and there, as elsewhere, are allowed to take a most conspicuous part in civic affairs.

But this is only one sort of secret society, and a specific instance of its tendency. A great number of others whose purposes certainly are not more worthy, and whose personnel is less so, are influential in the legislatures of the states.

The Hand of the Jesuit

for many years has been in the treasury of the State of New York and many other states of the Union, and conspicuously in both houses of Congress at Washington, and in the United States treasury; and misgovernment and misappropriation have been the indisputable consequences of its influence. Men who are sworn in the lodge-room, and amid the threatening solemnities of this secret chamber, do not regard the simple oath of a public official as superior to the oath precedent taken in the lodge. That which transpires in the legislatures is much more

Manifest in the Executive Departments

of the state. Here the administration of the laws should be wholly impartial. The restraints and demands of the statutes should be distributed evenly to all in their application. Exemptions

should be made only in the case of those whom the common law exempts. Favoritism should have no place. But from the application of the laws of the nation to the police regulations of a city or town, all are likely, when between members of lodges, to be worked in the interests of pre-arranged promises. A recent case of unjust action on the part of a building inspector is as follows:

A certain place of business was visited by the inspector of buildings, who called for repairs and alterations costing about $800. The proprietor happened to be out. When the inspector called again —this time to learn whether the alterations had been made,—he found him in. Both these gentlemen are high Masons. The inspector, when he found that a brother Mason was owner of the premises, courteously expressed his regret that he should have put him to so much expense and trouble, and told him he need not make repairs beyond about a quarter part in cost of those originally called for, and it would be all right.

The man thus exempted from obeying the righteous requirements of the law, related this story himself as an example of the great advantage of belonging to the Masonic order. He made the mistake, however, of telling it to a person who had not been sworn to conceal Masonic secrets, and this is the way it gets into print.

And what we know to take place in full harmony with secretism in the lesser case, you cannot doubt is repeated in a hundred others more consequential. Who but their members knows what action, in their secret conclaves, is taken to compel members in public station to work for the brotherhood to which they are most solemnly devoted?

Even in murder and treason, and other high crimes, they stand for concealment of one another. Nowhere is the peril so great, and in no branch of the government is the common welfare so set at naught by secretism, as in

The Judicial Administration.

The delicacy of the functions of the courts of law makes it necessary that the judiciary should have no relationships, be under no promises, and subject to no restraints, which should forbid or tempt them contrary to holding an even scale, so that they will favor only the righteous cause. The judge who embodies this conception should be wise, fair, unbiased. Once let him be otherwise, and the courts become not the refuge of the innocent and the weak, but the right arm of tyranny and the oppressors of the people. It is a notorious fact that high crimes committed at the instigation and by the commandment of secret lodges in open defiance of the state, have gone unpunished because the power of the secret lodge has intimidated and controlled the courts of jurisdiction (as the murder of Dr. Cronin by the Clan-na-Gael). How many times has the honest attorney who, by some means, had come to know the passwords and signs of the lodges, noticed the use of those signs in the court room, to influence juries and judges? How repeatedly has the criminal counted on juries, made up of men of kindred secret lodges to his own, to prevent his just punishment through giving an unjust verdict? These lodges distinctly pledge themselves in numerous instances to protect their members when criminals, as their oaths distinctly declare. And within twelve

months, as a matter of public news and comment, we have the following in Hartford, Conn.:

A Dr. Griswold, of Hartford, Conn., accused of the crime of arson, being arraigned before the court, is adjudged probably guilty on the testimony of a Mr. Jackson who witnesses that Dr. Griswold confessed to him his crime. Both are Freemasons, members of Hartford Lodge, No. 88, Free and Accepted Masons. Forthwith the witness, Mr. Jackson, is arraigned before a commission appointed by the lodge for "gross unmasonic conduct, unbecoming a man and a Mason," in violating his obligation to a brother Mason. He protests his duty as a witness to tell the truth, as a citizen to bring a criminal to justice, and also against the partisan character of the commission appointed to decide his case. But he is adjudged guilty by the lodge and expelled. For what offense? Because as a Mason he had sworn to conceal the secrets of a fellow Mason even in the case of crimes. Had he kept his Masonic oath, he would have violated his obligations as an honest man and a citizen.

But, because this case is exceptional in becoming public, how can we do otherwise than believe that Freemasons are continually keeping the Masonic obligation which he violated, and so keep their places in the lodges by concealing the crimes of their fellow members? What a startling indictment do they thus bring against their secret lodge! This occurred in Hartford, Conn., in 1895, and is published in its official form in the press of that city in current issues during the month of December of that year.

But, when you add that some of these societies

are secret societies for the purpose of committing and shielding crime, as the Mafia, the Clan-na-Gael, the Molly Maguires, etc., every link in the bond which unites them is a link in a chain of tyranny to bind the state and to terrify the people. The essential facts of human nature are such that men who stand in these relations of secret compact to one another, mutually screening and protecting each other for their own designs and advantage, will do this in defiance and disregard of the whole people, that is, of the civil state.

We go much farther than this in our impeachment of this dangerous conspiracy against civil justice. The mutual friendliness of all the citizens of a free state is not only desirable but should be cultivated by all means. The citizens should know, trust, and co-operate with each other. Therefore, whether from the standpoint of social interest, expressed in general society, or benevolent fraternity, or political co-operation, secrecy, as formulated in the lodge,

Deteriorates Society as it Does the Citizen.

If it is alleged that lodges are organized for social purposes only, is it not strange that those purposes can be socially good and at the same time so exclusive of all other men, and that the boundaries of neighborly social obligation are fixed and limited by such fearful threats and penalties? When social designs are really good, and look to the common welfare, as they ought in all governments, but especially in a democratic republic, they cannot get a fraternal and unifying quality from such rules as constitute and bind together the lodge. For, while the lodges may call them-

selves social, and while bodies of men larger or smaller may really greatly minister to good understanding and the confirmation of social good-will, the secret lodges bar out as strongly as they bind in, and protect their own members by imperilling other people.

Nor Are They Beneficial From the Point of Benevolence.

Some secret lodges are declared to be benefit associations whose purpose is to dispense funds with charitable design. In the case of some of the most pretentious, the amount of money spent in beneficence, as compared with the amount spent in show, is very small indeed. What benevolent spirit is assisted in its activity by being restricted to a few by such fateful oaths and threats as in their cruel exclusiveness contravene the first principles of beneficence, which is universal love and charity not voluntarily limited? For benevolent purposes, no such oaths can be necessary, nor even consistent therewith, since they are malevolent instead of benevolent. If considered in the department of judging and fairly selecting the objects of beneficence, this secretism so transgresses the common unities of human society as to evidently intend a kind of care over its own, and exclusion of others, which would fatally divert from action every principle of justice or kindness. Equally such

Secrecy is Bad in Politics.

It cannot serve a good purpose in being intended to advance the measures of certain men or parties. This appears because the secret band

must be the entire party or else a part of it. If it is the party as a whole, it is an enemy of all other citizens and parties. If not the whole, but only a portion of the party, this bond of secrecy must cover unworthy designs toward the balance of the party which they, oath-bound, dare not disclose. It would probably be impossible to show that any part of a political party had ever contributed to the common progress and power of that party by the formation of a secret section, lodge, or ring out of a minority. As a matter of history, in a partially social, though mainly a political, sense, we have had in this country the Knights of the Golden Circle, who were really a branch of the Confederate States in the North, in 1863–'4–'5; the Ku-Klux, formed and exploited to suppress by terrorizing the colored people of the South, and which stopped at no crime; the Clan-na-Gael and kindred secret hosts who unite hatred of Great Britain with murderous tyranny over American Irishmen; the Molly Maguires, a nest of conspirators organized in the name of labor, and the red-handed foes of all honest toilers; the Mafia, whose stiletto is oftener plunged into the heart of liberty than of tyranny, together with enough more of kindred quality to fully discredit the secret oath-chamber as the hiding place of the enemies of the government and the foes of mankind.

It does not advance liberty to put bonds on its limbs and a knife to its throat; certainly in so doing so many as take these oaths are robbed of liberty. The very principle of a free state and of civil government in a republic is assailed in and by every lodge where the moral law and the

law of justice and political and neighborly equality are limited and bound by solemn and threatening affirmations. We are also convinced that the influence of the secret lodge on the citizen is baleful in the extreme. He enters the lodge and takes the oath binding himself to do for those of that fellowship what, if done universally, would subvert human society; to discriminate in favor of the few against the many; and to protect, by unlawful means even, those of the lodge membership who commit crimes. Surely this is a defiance of the first principles of social and civil order. If it be said that

The Dread Oaths are Taken for Amusement

or in form only, and that they who take them have no intention of ever executing them, then we may say, without needing to argue the matter, that such a frivolous use of apparently solemn oaths must confuse the mind of him who takes them as to all oaths and all solemnities.

If these are frivolous, none can be serious. If these are a make-believe, none can be real. The oath of a citizen to maintain the constitution and the laws is simple in form and circumstance, surrounded with no pomp and shadowed by no other solemnity than the honor and conscience of him who takes it. It appeals, therefore, to him who takes it with far less emphasis than do the artificial horrors of a secret oath, unless perchance the latter is taken with no conscience and no reverence, in which case it makes a jest of both the oath and its accompaniments. This, no secret oath-taker will admit. He rather speaks of it as the most solemn act of his life.

If that secret oath means not what it affirms, it makes all less elaborate oaths meaningless. Compare the oath of a witness before a court, taken on the Bible, in its simple formula, with these. On the serious and binding character of that court oath depend all the certainties of judicial procedure and the administration of justice between man and man. On it depend property, estates, liberty, and life itself. Shall this oath be made a mere form by the meaningless phrases of the bloody and barbarous oaths of the lodges, taken for a joke? For if any oath be taken lightly, then all oaths may be.

But if the lodge oath is taken honestly, and in confirmation of a true intent, unless it is in full harmony with other and open oaths, then it is very strongly counter to and against them. And it is

Not Reconcilable with Civil Oaths

since the penalties invoked in the lodge are in direct antagonism to the laws of the state, and if executed they are crimes. Whoever keeps those oaths is a criminal, guilty of capital crimes under the laws of every civilized government.

Besides, these lodge oaths are made use of practically

To Injure Citizens Who Are Not in the Secret League.

And so they are inimical to the rights of a majority of the citizens. Thus these oaths of secrecy, with their contents, taken to be kept, form a barrier in the way of all other oaths which may subsequently be administered, both civil

and judicial. Bound by awful promises and penalties to a few comrades, the person called subsequently to take oath in court or legislature, must do so in abeyance and subordination to what he has already sworn. For, having taken these oaths, he is himself subject to the execution of their penalties by the agents of the secret empire, and thus, whatever else he may agree to do, he is put in fear by and of his lodge associates in case he fails to do their will. And they can bring to bear upon him a pressure which works upon his fears, and injuriously to his duties and his character.

The priority of the secret oath contains in its use the very central principle of Jesuitism, that system which has cursed the world since its inception with duplicity and mendacity in the name of God, and which has been formally banished from nearly every civilized state as an intolerable foe to liberty.

The man bound by his previous obligation, excuses himself in breaking all other oaths and pledges, in case these seem to him opposed to the secret conclave, since he dare not violate its commands. He cannot and dare not break his oath, nor at the same time dare he confess it. All subsequent oaths he swears with mental reservation. He will tell the truth if it does not conflict with his lodge oath. Thus the whole principle of truth is imperiled, and the moral character of the citizen is deteriorated and in danger of being corrupted utterly. The obligation of love to God and love to man compels the most rigid exercise of the principle of truth and candor. And so long as it is stronger than any

other bond, it upholds and enforces the whole harmonious catalogue of duties. Confused, set aside, broken, it reduces both the life of the man and of the state to chaos and ruin. In this way, primary allegiance is withdrawn from the state, and from the whole body of citizens who constitute the state, and is given to the secret band whose oath and jurisdiction govern and command their devotee. What real advantage,

What Elevation and Broadening of Soul,

can be supposed to result from withdrawing one's allegiance to the great body of the state, with its ennobling purposes and large fellowships, and fixing the same on a small body of men who, while they present counter-claims, can by no means offer similar benefits?

Degeneracy of the Mental and Moral Nature

must wait on such a contraction of one's field of obligation and duty. And such degeneracy is inseparable from the methods employed in the initiation of members into these lodges. Grant, if you will, that there are individual steps in taking what are known as "degrees," which, in themselves, suggest solemnity and dignity. Nevertheless, the general character of these vows can only be said to be solemn as they are awful, and dread as they are barbaric.

Moreover, there are conditions in most of these initiations to which it is not easy to see how a man can submit without conscious degradation. Some parts of the ritual are silly, some bombastic, some indecent, some dangerous and cruel and such that

one can scarcely make them seem consistent either with intelligence or self-respect.

Literal barbarities mark the treatment of candidates in many secret lodges. Occasionally these are so excessive as to be brought into courts of law, while there the miscarriage of justice is apparently secured through the powerful influence of lodges over the juries and judges. The sons of a distinguished citizen of Boston are so burned with hot irons in a college society initiation that the father makes open complaint of the serious blood poisoning which resulted, and appeals to the public and to the college faculty. The declarations of the press afford few more barbarous recitals than this of what occurred in a lodge of Elks in Iowa, in 1896. The victim was G. W. Curry, Esq., chairman of the state Democratic committee of Iowa, a man in the prime of life and a lawyer of distinction. With slight variations, the despatches current in the daily press of the 18th and 20th of November, 1896, allege that, in being initiated into a lodge of Elks, in Des Moines, Iowa, Mr. Curry was severely burned, he having been placed in a chair with a thin iron seat, under which was a lighted lamp, or (as another account suggests the cause of the burning) an electric current. He is said to have been drinking so heavily that he was too much intoxicated to notice the pain of the burning and to jump from his seat, as he was expected to do for the amusement of the Elks. Blood poisoning ensued, and after great agony, during days and weeks of suffering, he died. Comment is unnecessary to make manifest the heinousness of this savagery.

About the middle of last summer, two men, Mr. F. A. Preble and Mr. Edward Arch, entering a

newly organized lodge of Orangemen, in Waltham, Mass., during the ceremony of initiation, were so cruelly whipped and burned upon their naked flesh, that one of them sought damages in the courts where their tormentors who thus initiated them were adjudged guilty of assault and battery. One of these victims is known to this writer, and I cannot believe him capable either of falsifying in his statements or disclosing the occurrences in question for any other reason than that they were barbarous to the full degree represented by him. A man named Johnson was accidently killed in a Virginia Masonic lodge in 1890, while being initiated into the royal arch degree.

Incidents like these are known to be occurring continually, and if, perchance, Jesuits assault these competitors, and, with us, cry out against them, we bid the Jesuit hold his peace, as we point to the tortures of mind and body inseparable from their own rules and history.

Are these occasional abuses, or are they the ordinary procedure of these lodges? Abuses of human beings they certainly are, and of a heinous type. But a system which includes them and shields them, which does not repudiate, denounce, and condemn them, cannot be a school of citizenship, except as a school tending toward barbarity and issuing in savagery.

And how much better are the exhibitions in entering the well-known and often-described first three degrees of Freemasonry? All alike are dishonoring to the enlightened spirit of a free citizen, and degrading to the manhood of a man.

The titles, moreover, of those who are brought into these lodges are to the highest degree bombas-

tic, empty, and pretentious. See some of them as they are used in societies which are best known:

Among Masonic titles are:—

Worshipful Master;
Most Excellent and Super Excellent Master;
Thrice Illustrious Grand Master;
Grand High Priest;
King and Grand King;
Captain of the Host;
Most Eminent Grand Commander;
Most Illustrious Sovereign Perfect Generalissimo;
Sublime Prince and Commander of the Royal Secret.

Among the Pythians:—

Past Grand Chancellor;
Grand Patriarch;
Supreme Representative.

Among the Elks the like turgid and inflated names are applied. And the Odd Fellows swell the roll of fustian.

The government of the United States forbids any of its citizens "holding any office of profit or trust," from taking any title of nobility, so-called, which any foreign government may desire to confer upon them. (Constitution U. S., Art. I., Sect. 9.) Why cannot an American citizen be called a prince, an earl, a duke, a count, a marquis? Because the fathers of the republic feared that these high-sounding titles, if worn by our citizens, might corrupt the simplicity of manners most becoming to the citizen; that, inflated by wearing a pretentious and pompous title, he might lose a sense of his right place and relationship to his fellow-citizens, and might prefer such titles and

honors to the performance of those duties of good citizenship which are the basis of the life of a free nation of equal men. But in these secret societies, the most high-sounding and preposterous titles are sought, accepted, and worn by men who strangely appear to lose the sense of the utter foolishness of such designations in the vain self-importance engendered by the mock veneration of their little knot of secret companions. Allied to their titles are their swords and badges, staffs and collars, girdles and aprons, jewels, dresses, chapeaus, banners, etc. All these they claim to be symbols of some exalted idea. One thing is certain,—if they are symbols, there are no realities to correspond with them, either in their aspect or their apparent effects.

What mean all these titles of supremacy, unless these officers and rules claim supreme allegiance over the simple names of those offices in which the citizens of a republic minister to one another? The first citizen of the nation is called the President; the first of a state, the Governor; the foremost men on the bench, Judges,—but in lodges we have the above.

And if these titles make no claim to superiority, corresponding to the words employed, what fitness is there in them? If they mean only the relative rank of the officers of these lodges toward one another, the titles are large in utter disproportion to the societies and the men using them, being to the last degree the inflated bombast of childish vanity.

Does it help to make a good citizen to puff him up with such fraudulent and foolish notions of his importance? If these pompous names and

extravagant titles stood alone as empty and hollow mockery of fact, they would seem to carry proof enough of a departure from the robust and unpretending simplicity of a good citizen of the republic. But, unfortunately, they are not alone and by themselves. They are a part of a system which corresponds with them.

What a World of Pretense

is found in the alleged antiquity and so-called history of these lodges, which men are taught as if it were true. Sometimes the teaching is about Solomon and Hiram, a mass of rubbish and lately-manufactured tradition, like Egyptian antiquities manufactured in Birmingham. A republic rests on the intelligence and knowledge of the citizens. Its schools are for teaching the truths and solid facts of the past, rather than the legends and superstitions which tyranny always seeks to impose on weakness and credulity. There is nothing worthy the name of history, nor capable of standing the test of its canons, in much of the so-called history taught in its lodges. No man with historical knowledge or sense would or could believe it. And if he accepts it because he wishes it were true, he has not only demeaned his mind but has taken a long step, a dangerous stride, toward substituting falsehood for truth, which is sure to react most unfavorably upon his mind and character. By such fables and sophistries the "divine right" of kings and the pretensions of ecclesiastics have been fostered, to the destruction of vigor of mind and to the enslavement of millions of their followers.

This whole system, in which a silly sentiment-

alism, that surely is not masculine, is made to do duty for truth, facts, and vigorous life, is supported on arguments which only a perversion of reasoning to any degree can uphold.

But reasons are cited alleging the value and usefulness of these societies, which would not be adduced if one were taking an accurate and candid survey of their actual character as history.

For illustration, we are told that Freemasonry is needed as

Against the Jesuits;

that it has been in Italy the refuge and hiding-place of liberty, and that, but for it, no headway could be there made against papal tyranny. Grant that the secret pledges of men in Masonic lodges have given them protection against the Jesuitical plottings of the papacy: Is it not plain that it is the wicked secrecy of the Jesuits which threatens liberty everywhere? If there were no secret oaths of Jesuits, this argument for Freemasons would cease to be cited. But if it be said that the Jesuitical methods are necessary to counteract Jesuitism, we beg to differ. To "fight the devil with fire" is a dangerous proverb. It might be retorted that fire is just what he is used to, and that for which he has greatest power of resistance. How would it do to fight fire with water, secrecy with openness? Practically, we believe that by adopting its own tactics, more is lost than won. Is not the word of good men, pledged to stand together in the holy cause of liberty, a sufficient bond? A man who needs to take a Masonic oath in order to be true to his fellow-citizens in a struggle for liberty and the common welfare, could not be

trusted after such an oath. It is a school of duplicity, narrowness, and treason.

Then, these secret fellowships are alleged to be necessary in fighting gigantic wrongs, on the ground that the uprising minority would be doomed otherwise from the outset, by boycott and betrayal. If that is true, is it not a wonder that this secrecy was never mentioned by Jesus in the New Testament, or by any of His apostles, as a necessary method of setting up the kingdom of God? This failure on their part could be called nothing less than a remarkable oversight unless it was intentional, as who can doubt it was? It is not horrible lodge oaths which make men true and brave, but the martyr devotion to God and man and human welfare, born of love and truth.

Occasionally, the defender of secrecy alleges that in the American Civil War it mitigated the horrors of battle and prison. Therefore it should be adopted in time of peace. The secret sign passed from one to another, it is said, made enemies tender of one another. A few such instances may be recorded, but many more acts of mercy must be set down to a higher principle of humanity.

On the other hand, who can doubt that in secret lodges was hatched a great part of those plans of treason which emerged in the frightful desolations of war? Thus the secret lodges caused a hundred times more misery than they relieved.

We are told that the lodges are secret only as the family and the church are secret. But the holy privacies of home (I know of none in the church) are no more like the mysteries of the lodge room than the commerce of a merchant ship is like the piracy of the rovers of the Spanish

main; no more like than the honest traveling salesman is like the hidden robber of the mountains.

Sometimes it is said that these small bands or lodges lead to and cultivate a larger fellowship. This may be within the confines of the very limited affiliations of the lodge, but it is not easy to see how it can be effective beyond these boundaries. If the claim is made that benevolence is the chief purpose of secret lodges, we should be glad to find out that this is true. And, moreover, we should need to be much enlightened ere we become aware that the spirit of benevolence is fostered by the limited fellowship, horrible oaths, or grandiloquent pride of the lodges. If they mean to be benevolent, we think we can point to numerous people and societies bound together only by a love of their kind, and a few simple rules, open to everybody, whose actual beneficence is far in excess of that of these secret societies. If this be not true, we fail to understand ancient or modern charity, Christianity, or civilization.

If we are told that organizations not thus secret may be bad and may work injury to society, we by no means doubt this or deny. Yet we cannot see that the potent influence of even a political ring for the disadvantage of the community, justifies or excuses the adoption by any company of a secret bond which affords additional shelter for a purpose which cannot be openly declared, and for deeds which cannot be publicly disclosed.

It is now left me to consider the

Relation of this Secrecy to the Christian Religion,

as the latter is fundamental in this republic. In this connection, I discuss Christianity only as the

citizenship of the nation is based upon it, using the term in the broad sense which is employed by the supreme court of the United States when, in the Trinity Church case, Feb. 29, 1892, it unanimously declared, "This is a Christian nation."

The Christian religion can never truly be said to be hostile either to good government or to the citizen as an individual. All its precepts and principles constitute in theory, and produce in practice, the purest and highest type of citizenship. This truth is not only as strong as human reason can make it, but as irrefragable as the course of history which demonstrates it. The diffusion of the Christian religion, its principles, precepts, and practices, is, therefore, the greatest service which can be rendered by the citizen to the state, that is, by the citizens to one another in their civil capacity. It is useless to look to the lodges for the theory or the practice of this fundamental Christian faith. Many of them are wholly contrary to Christianity. Many are quite aside from it. Many in their initiation, principles, oaths, and practices are entirely opposed to it. And such as claim to have a Christian basis are so far from having it, that it is difficult to see how one could seriously make such a claim in their behalf. Masonry is to a degree theistic, but it surely is not Christian. Except in three side degrees, including the Knight Templar, the very name of the Founder of Christianity is rigorously excluded. When such lodges claim, as some orders do, to constitute, to teach, and to exhibit a religion, the best we can say of them is that their religion, as they call it, is neither Christian nor Jewish, but is a sentimental travesty of some

of the most salient features of each. It is certain that secret lodge religion is very remote from the Christianity of Christ and of His church. The whole literature and history of the Christian religion, as revealed in the New Testament, may be searched in vain to find any direction or principle which commends, commands, excuses, or practises the secret lodge system. The principles of lodges which develop a narrowed fraternity, afford a limited fellowship, and distribute a restricted beneficence, are far more unchristian than Christian.

If, then, we hold the Gospel of Christ, the New Testament, the Christian churches, and the Christian ministry to be advantageous, essential, and fundamental to the development and guidance of the citizen, to his citizenship and to the civil order and the state as a whole, by the same affirmations we declare that secret lodges, with their unchristian oaths, their restricted benevolence, their exclusiveness, their rites and claims, their titles and orders, their purposes and pretenses, their counterfeits and travesties of Christianity, and their open frivolity, folly, falsehood, and barbarism, are the foes of good citizenship and a peril of the state, a menace to all republics, and incompatible with the "government of the people, by the people, and for the people."

Thus we sum up our conviction that secrecy is an enemy to good citizenship.

In this brief essay we have shown that, because good citizenship is under general consideration, this discussion in which we now engage is opportune and necessary. Having defined secrecy as identical with oath-bound lodge membership, we have called attention to the substantial proofs that such

secrecy is utterly inconsistent with good citizenship. While agreeing that not all individual members of secret lodges can be held personally responsible for the evils of the system, we have shown that those evils are many and serious; that the lodge is a menace to all outsiders; its fundamental principles are in direct antagonism to those of the republic; it is different from the family and other groups which are proper parts of which the state is the whole; and it usurps as an *imperium in imperio* the functions of the state, professing the right to fix capital crimes unknown to the common law, and to execute capital punishments.

Moreover the oaths used are most like those which bind together the basest bands of enemies of the human race, impairing character and weakening honorable obligations.

We have demonstrated the fact that secrecy works against impartial and beneficial legislation and execution of the laws, and corrupts the courts. It thus deteriorates organized society, is bad in politics, without real inclusive benevolence, and baleful to the individual citizen. Its oaths taking precedence,—demand a mental reservation in all subsequent civil and judicial oaths.

The initiations are frequently frivolous and degrading; too often, barbarous and savage. Its titles are bombastic, creating a world of pretense, and in harmony with fraudulent stories of its origin.

Such secrecy cannot be justified as against other secret societies organized for different or antagonistic purposes. The alleged mitigation of war by lodgism is but a small recompense for the strife it engenders.

Finally, it travesties and emasculates the Christian religion, dishonoring its Founder and rejecting His name and work.

The elevation of citizenship in its principles and practices, requires therefore the elimination of the principles and practices of the secret lodge. This opinion has been affirmed by some of the foremost statesmen of this country. No stronger language could be employed to deprecate the dangerous tendencies fostered by such secrecy than that employed by Wendell Phillips in a letter dated Boston, March 18, 1880, and which reads as follows:

BOSTON, March 18, 1880.

"REV. J. P. STODDARD:

"*My Dear Sir:*—I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a republic, can, with any self-respect, be a member of a secret society. He lays himself open to suspicion, subjects himself to dangerous temptation, and sets an evil example.

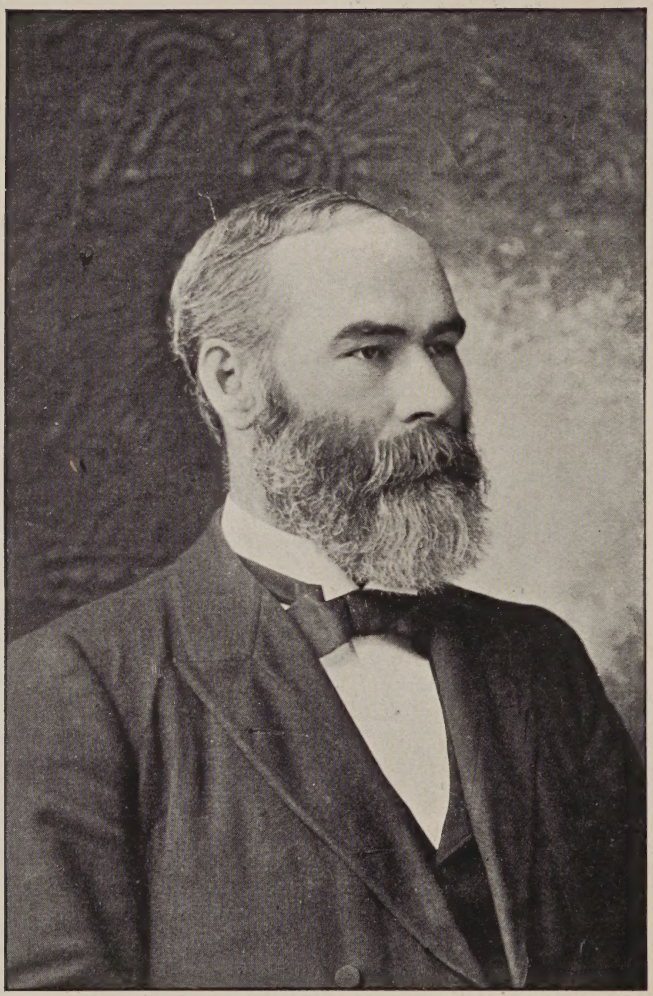
"These are general principles. As to the Freemasons, our most influential and dangerous secret society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice; stopping at no crime to protect and conceal

their mummeries; controlling politics for selfish and personal ends, and interfering, with great danger, in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence.

Cordially yours,

WENDELL PHILLIPS."

John Quincy Adams, Charles Francis Adams, William H. Seward, Millard Fillmore, Chief Justice Marshall, Daniel Webster, and many others have expressed themselves in similar terms of weighty import and strong condemnation. They addressed themselves to that one organization which was most prominent in their times. But now when to this is added a hundred others, none of which can claim greater justification or favor; when society is honeycombed by the numerous and kindred orders which place their oaths above the laws of God and man, clear-eyed and far-seeing patriots must reaffirm, and with manifold emphasis, the wisdom of the past, which abundantly teaches that secret, oath-bound lodges are a dangerous menace to American citizenship.



Benjamin F. Trueblood

SECRECY AND CITIZENSHIP.

By BENJAMIN F. TRUEBLOOD, LL. D.

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A good citizen is one who loves his country, its people and institutions, and seeks with all his light and power to promote its true interests, its safety, its honor, and its usefulness both towards its own citizens and among other nations. His love of country is primarily love of the people of his country,—not of one section or class, but of all the people without distinction. The form of government, the institutions, the laws and policies of the country he loves, honors, and upholds, so far as they are fitted to promote the moral good, the prosperity and happiness of the people. Where they have not this fitness he can not love and support them. In so far as they are wrong or defective he seeks intelligently, conscientiously, and earnestly to right or perfect them. The public weal determines his attitude on all questions of local or national government. His love of the people is a faithful and discriminating love. Seeking the good of all alike, he praises those who do well and rebukes without partiality iniquity in whomsoever found. As a private citizen or a public servant he thinks, speaks, votes, assists, in making or executing the laws with the same conscientious, unselfish, and impartial regard for the moral and material welfare of all the inhabitants of the coun-

try in which the providence of God has fixed his lot. Christian citizenship is the same as that here defined, with its duties rendered clearer and more sacred by the personal relations which one holds to Him who is the Author and Perfecter of Christian civilization.

Can good citizenship, thus fairly defined, be reached and maintained, promoted and developed, by those who ally themselves with secret orders, who enter into their spirit, partake of their training, and carry out loyally the obligations imposed by them? The two are essentially incompatible, as the following exposition of the nature of the oath-bound orders and their influence on individual character and the civil, social, and religious relations of men will show:

1. To begin at the beginning, the first step in every oath or pledge-bound secret society, from the simplest and best of them up to the darkest and most abominable, is morally wrong. No man can bind himself by oath or pledge to keep secret what he does not yet know, without thereby bartering away his moral freedom. This is the fundamental error in all the secret orders, which vitiates everything in connection with them. It is prima facie evidence of their evil origin and character. It is a violation of one of the primal moral laws of a man's being to take upon himself an obligation to keep secret what is yet unknown to him. To do so is to enter ignorantly and blindly on the future with one's action pledged in advance, with one's will tied to a fixed course of conduct, whatever the conscience may dictate as the separate occasions for moral judgment arise. This is to blot out in advance,

so far as it pertains to the doings of the order, the moral law of God written in the heart. What the individual has thus pledged himself to keep secret may prove, when he comes to it, to be a legitimate object of secrecy, but he did not know this when he made his oath. If, on the contrary, the things which he learns, as he goes forward, prove to be iniquitous or for other reasons deserving publicity, he finds himself bound, in the most emphatic way, by his own promise, not to divulge them. He must, therefore, either violate the plainest demands of his conscience and abide by his oath of secrecy, or obey the present behests of duty, make known the things which he has learned, and thereby confess the sin committed in the beginning.

This fundamental evil of the lodge system stands out in all the more startling light when it is remembered that the initiatory pledge of secrecy is considered by loyal lodgemen the most binding of all the obligations resting upon the initiated. A violation of it, under no matter what demands of duty, is never forgiven by them. The violator is not infrequently bitterly persecuted; he is always despised and defamed. So the slavery into which a member of the lodge has sold himself is made doubly slavish by the terrors thus thrown around him. A few men have the courage to break away from this self-imposed bondage and renounce it forever; but they are not numerous. Men who are weak enough to enter into it blindly and thoughtlessly, are usually too weak afterwards to rend off their fetters. Those who enter into it knowing what they are doing, are too proud and self-willed ever to back out; they become the ty-

rants of the order, the "lords of the lash," before whom the weaker men cower and tremble.

From the standpoint of moral freedom alone, therefore, no one can be a thoroughly good citizen who has thus compromised his manly independence and put himself under bonds which may at important times greatly impede or prevent altogether the performance of the most imperative duties, in the interests of right, justice, and civil order.

If it be replied that lodgemen do not as a rule find themselves, as citizens, in positions where such a conflict of duty with their oath of secrecy occurs as that just described, this claim is granted without contention. But they not infrequently do find themselves in just this conflict, as many a son of the orders could testify, if he would. However, even if no such conflict ever arise, this does not alter in the least the nature of the moral slavery to which they have committed themselves, and in which they go bound to meet every new situation as it may come. A good citizen, of all men, ought always to have his eyes open and his freedom intact, in all his varied and important relations to his fellow-citizens of every class. This no loyal lodgeman has. He has pledged himself not to have it, and in doing this has put his country's highest interests so far in peril.

2. The first step in oath-bound secrecy has another deleterious moral effect springing out of, and closely allied to, the foregoing, from which no lodgeman can escape. A pledge to keep secret things which one does not yet know, if made with serious intention of observing it, inevitably induces

a degree of moral blindness and indifference to duty, which incapacitates one to see quickly and clearly his obligations, and renders him more or less unwilling to meet squarely their demands. Partial paralysis of moral vision is the penalty which must be paid by every one who puts a lodge veil over the eyes of his soul. This impairment of the conscience and loss of moral robustness spreads its weakening influence over the whole circle of the man's activities. It renders him both less capable of knowing his duty and less trustworthy about performing it. He is poorer in moral fiber, as a man, as a member of the family, of the community, of the church, of the state. As a private citizen or a public servant, you can never be certain that his compass will point true and steady in the hours when the most depends upon his clearness of vision and his unswerving fidelity to principle. In political life, where temptations are particularly strong to turn aside from duty, by "trading," by "selling out" for the sake of popularity, his moral flabbiness and unsteadiness will appear at their worst. Especially will this be the case in a republic, where in both the making and the executing of law so much depends upon the character of individual men. There can be, therefore, no greater peril to a nation whose rulers and lawmakers are the people themselves, or their direct representatives, than to have its life eaten through by the deadening moral virus of oath-bound secretism.

3. Again, the secret lodge system, from its very nature, creates among the members of the orders a habit of concealment, an indirectness of speech amounting often to actual falsehood, the result of

which is permanent impairment of the sense of truth and of truthful expression. There are some questions which no member of a secret fraternity will ever answer directly. He is always on his guard to conceal something. He lives in an atmosphere of restraint. His constant effort at concealment creates a habit, a fixed tendency of character. General loss of frankness, of candor, of straightforwardness of speech, is inevitable. You always feel the depressing influence of this disposition of a secret society man, whenever you are with him. There is a "hidden sandbar" between him and you that you cannot get over. You feel reserved yourself. You cannot be perfectly frank with him, much as you would like to be. You are never certain that you are getting at his real thoughts and opinions, especially on matters which concern in any way the interests of his order or of any of his fellow-lodgemen. His judgment is controlled and his lips rendered silent or doubtful or double by the lodge life behind the painted windows. Such a man always has you at a disadvantage at every point of contact. If you are frank with him, you do not know what secret use may be made of your frankness. In this way the lodge system sets men over against one another in an attitude of reserve, distrust, and suspicion, which is destructive of that unity of thought and coöperation in effort which constitute much of the strength of a nation's life. In such an atmosphere there can be no sincere and manly discussion, private or public, of questions of general public interest, or at least only a one-sided and imperfect discussion. The lodgeman carries his secretive disposition with him into the town meeting, into the municipal council,

into the state or national legislature, into all the places, private or public, of discourse and counsel with his fellow-men. It is impossible, in the very nature of the case, for one living under a system which creates and cultivates in him such a disposition as this to serve his country well in any capacity. Good citizenship demands freedom of thought, freedom of speech, freedom of counsel, with any and all men in any and all places. The tongue must be loose to speak the truest thought of the heart when the good of the country is at stake, to oppose the wrong in whomsoever found, to defend the right by whomsoever attacked. Good citizenship knows no covertness, no concealment of honest opinion, no quibbling of speech. It cannot, therefore, thrive in the dark system of the lodges, any more than plants in dark cellars.

4. The fourth of the cardinal evils of secrecy affecting citizenship is the peculiar sort of clannishness which it creates. This clannishness is the necessary and, in some respects, the most deadly foe of good citizenship. In it are concentrated all the evils of the oath-bound orders, though curiously enough it is made by fraternity men to be their chief virtue. The clannishness of these orders is entirely different in kind from the fraternity of the family, and of certain private associations of men and women for their own enjoyment and instruction or for the public good, though the attempt has been often made to make them seem alike. The clannishness of these private associations, if you may call it such, is perfectly natural and harmless in character. It has its origin in the necessities, privacies, reserves, and modesties of nature. It is not founded on oaths of secrecy,

on grips and passwords, on stupid, unmanly, or cruel rites of initiation performed behind closely guarded doors and screened windows. It is not supported by showy parades in public and enigmatic performances, the mysteries of which none but the initiated are supposed to know. In private associations of this kind, unless perverted by a spirit akin to that of the oath-bound lodges which is wholly foreign to their nature, no one ever takes an oath not to make known what he sees and hears. The difficulty in connection with them is to keep secret what ought to be kept secret. It is very rare for any one to refuse to make known their secrets, when occasion makes it obligatory to do so, and then only when some wickedness has been committed under their cover which the perpetrator is unwilling should be known.

The clannishness of the secret orders, on the contrary, is entirely unnatural. It is a monstrous perversion of the principle of privacy in association and council. It is founded on pledges and oaths of secrecy which are always wrong, as has been shown, and in some of the orders, wicked and abominable. It is developed by stupid, uncanny, or cruel rites of initiation, which are kept secret, not only for the oath's sake, but also because those who have been their victims are ashamed to have it known outside that they have submitted to such puerile, nonsensical, disgraceful proceedings. It is fed and nourished by public displays and by mysterious performances at the laying of corner-stones and the burial of the dead, the participants in which, clothing themselves in symbolic insignia and surrounding themselves with an air of mystery, deceive themselves into believ-

ing that they belong to a race of beings entirely superior to the common herd of men. This clannishness finds its final expression, as well as its greatest strength and support, in lodge charity, benevolence, and comradeship, which, though selfish, narrow, and exclusive, have just enough resemblance to true human charity, benevolence, and good fellowship to blind men's eyes, narrow their hearts, and swell their pride of goodness.

What effect does this lodge clannishness, thus originated and developed, have on the spirit and practice of good citizenship as hereinbefore defined? In other words, how does it express itself in the lodgeman's relations to the duties which he owes to the state, that is, to his fellow-citizens in the body politic? The forms in which it manifests itself are various, depending on the characteristics of each particular order and the local circumstances under which the chapters are situated, but the general features are everywhere the same. Only these general features need to be treated.

In the first place, the interests of the lodge and its membership are held paramount to everything else, to such a degree as to make it entirely impossible for a member to render a frank, wholehearted, and impartial service to his country. His sworn relations to his confrères in the secret chamber lead him to prefer members of the lodge to all other men for positions of public service, with little or no regard to their comparative fitness for the places to be filled. When a member of his fraternity is up for office he votes for him simply because he is a fellow-member of the fraternity. The effect of the lodge life upon him is such that he not only will not see, but is incapable of

seeing the superior merits of men who do not know the grips and passwords, when brought into political opposition to the insiders. Furthermore, lodgemen combine to promote the political preferment of members of their order, and as they make and execute their plans in the dark it is often difficult or impossible to find out what is being done until it is too late to defeat the unfit candidates whom they may have put up. They likewise combine and employ their secret arts to defeat the political advancement of any one, however able and worthy, whom for any reason they have come to dislike. These political methods of the secret orders are perfectly notorious. It is needless to say that in this way the lodge clannishness constitutes one of the most insidious dangers to the welfare of the nation which demands, in its public offices, the services of the best men to be found. It is also utterly unfair and iniquitous towards the rest of the citizens who, though the equals of the fraternity men before the law, are treated by them as if they had no claims whatever to consideration.

This secret political power of the oath-bound orders has a mischievous effect on the purity of citizenship in another way. It makes young men with naturally wholesome political aspirations feel that political preferment is impossible without the support and manipulation of the secret associations where they are powerful, and thus seduces them away from an open and manly devotion to their country's good into the dark and crooked ways of secrecy.

From still another point of view, the clannishness of the lodges works great mischief to the

welfare of the state. Its evil origin and the foolish, unsavory, and mysterious methods by which it is supported tend directly and powerfully to fill up the membership with bad and designing men. Men whose deeds are evil love darkness rather than light. The lodges are the natural places of rendezvous of such people, not only because they are naturally attractive to them, but because they furnish the best possible field in which to develop and carry out selfish and ambitious schemes under cover of oath-bound secrecy and with the connivance or direct support of those like-minded with themselves. The well-meaning members, of whom it is not denied that there are many, are so blinded and benumbed by the evils inherent in the system that they have little disposition and less power to keep such men out or to keep them down after they are in. It is a notorious fact that in communities where the lodges flourish, the men of disreputable character and scheming disposition are nearly always in them. Only in the extremest cases, and rarely in these, is such a character disfellowshiped by them. Not only so, but such men push themselves to the front. They take the highest degrees in the orders. They hold many of the leading offices. They wear the most flaming insignia. They march at the front in the great parades, often leading them on prancing steeds. They get themselves nominated for public offices, and they almost invariably get the support of those who frequent the lodge room with them.

Whatever political influence, therefore, the lodges have (and it is an enormous one) is thus polluted at its very source by this distressing ingredient of disreputable and designing men. The men of this

type who are manipulated by the lodges into public life go, not from love of country or the desire to promote their country's good by giving it honest, conscientious service, but either to win notoriety and an easy purse at the public expense or to forward some selfish or mischievous principle on which the order is founded. This last statement is particularly true of all those secret organizations which are political or semi-political in character, to the formation of which for all sorts of purposes there is such an alarming tendency in our country just now. But it is true, to greater or less extent, of the secret religious orders and the benevolent fraternities, all of which, as they become strong enough, turn to political manipulation as if by natural necessity. It would be easy to show, if the limits of this essay permitted the necessary historic verifications, that some of the benevolent and religious fraternities, like Masonry and Jesuitism, exercise a political influence which is much worse and much more enduring than that of the purely political orders. These latter usually flourish for brief periods and then disappear, but the former continue their existence generation after generation and are always at hand ready for mischief. Their corrupt footprints, therefore, are found on every period of the nation's life and activity.

The most prominent, if not the worst, way in which the lodge clannishness works against the interests of good citizenship is in defeating the claims of justice and thus creating disregard and contempt for law. It is often impossible to secure any sort of conviction of even gross offenders against the laws of the land because of the presence on the juries, or on the judge's bench, of

men who are in fraternity fellowship with the transgressor. A single juryman will hang a jury up and prevent it from agreeing, however clear the proof of crime, rather than violate his oath of fidelity, as he conceives it, to one who has associated with him in the lodge room, or who, by giving the fraternity signal of distress during the trial, reveals himself to be a member of the same order. A judge who does not wish the conviction of a fellow-lodgeman will so direct the taking of evidence before the jury, or so give the charge when the evidence is in and the case argued, as to confuse the real issue in the minds of the jurors and make acquittal, either direct or through disagreement of the jury, practically certain. Other causes often thwart justice in the courts, but no other influence compares in dangerousness with that of the oath-bound fraternities, because of their systematic clandestine methods. When conviction has been secured, the criminal still has an opportunity to escape through the pardoning power of the executive who may chance to be in fraternity bonds with him, or upon whom, though not a member himself, the members of the order may be able to bring to bear strong and apparently disinterested pressure. An illustration of this last point will make it more clear.

In the community where the writer resided at the close of the Civil War lived a man who had been one of the chief organizers and leaders of the Knights of the Golden Circle, a secret, oath-bound political order composed of Northern men who sympathized with slavery and secession, an order which gave the government great trouble

and made it much more difficult for it to put down the Rebellion. When the war closed, this man was arrested, tried, found guilty on overwhelming evidence, and sent to the state prison, as I remember, for life. He was a notoriously bad man, though intellectually clever. He was full of blasphemy. His associates were of the hardest type. He was a hard drinker and had spells of "snakes in the boots." No lawyer at the bar (for he was a lawyer) ever used under great provocation more filthy language than flowed from his mouth habitually. His name in the community was the synonym for degradation of character. After a few weeks he suddenly appeared at home, pardoned. The loyal citizens of the community were dumb with amazement. It was soon discovered that a paper had been secretly gotten up, signed by a considerable number of prominent citizens, and sent to the governor of the state, representing that he was a good and upright man, and asking that he be pardoned. The signers were found to be members of the same secret order as the criminal, and a considerable number of them had been intensely loyal to the government during the war! But when justice was to be meted out to a fellow-lodgeman, though he was vile, iniquitous, and a ringleader of the "Copperheads," the lodge outweighed all considerations of patriotism, consistency, and honor.

If this case stood alone, it would not be fair to use it as illustrative of the peril to justice and law arising from oath-bound secrecy. But it is only a somewhat extreme example of a numerous class of cases of essentially the same character, whose

occurrence has been confined to no section of our country or period of its history. How often or to what extent justice is thwarted through the secret power of the lodges can never be accurately known. The method of doing it is so underhanded that many cases never come to the public knowledge. But from the many cases which are known, and from the revelations of men whose consciences have forced them to renounce the lodges and to expose their corruption, it is certain that the mischief from this source is great and widespread, and that oath-bound secrecy is responsible for a big share of the disrepute into which the courts of justice have fallen in many parts of the land. This peril to justice and law will exist just as long as the lodge system exists. It springs naturally out of lodge clannishness and secrecy. The only way to avert it, is that both public sentiment and law should make oath-bound fraternities an impossibility. While this essay has been in preparation there have been reported in the daily papers two cases of great cruelty practised upon men who were being initiated into lodges. Not a year passes without similar occurrences. These cruelties, which are a natural product of the lodge system, are bad enough to turn the heart of every good man against the whole abominable business, but they are insignificant compared with the moral atrophy which comes to a nation through the existence, in many forms, everywhere throughout its borders, of a system which necessarily tempts men to trample on law and whose very presence puts to sleep the spirit of justice and right.

5. When we rise into the realm of Christian citi-

zenship, all the objections to oath-bound secrecy which have been set forth in the foregoing paragraphs at once assume larger and more serious proportions. It is of course not within the scope of this essay to consider the direct evil effect upon Christian life of affiliation with oath-bound secret associations, except as these bear upon the question of citizenship. The fact is, however, that the citizenship of a Christian is affected by every evil influence of the lodge upon his life and character. Whatever mars his Christianity at any point mars his power to be a true Christian citizen and to help to make true Christian citizens of others.

The first element in a Christian life is personal loyalty to Jesus Christ as Saviour, Teacher, and Lord. Every form of oath-bound secrecy involves disloyalty to Him in some of these aspects. One cannot become a member of the simplest and relatively best of the secret societies without violating some of His teachings about light, openness of character, purity of association, avoidance of oaths, universal love and brotherhood. The whole spirit of His mission and ministry stands guard at the door of every lodge and says,—"Ye cannot be pure in heart who enter here. In secret have I said nothing." The system of some of the secret orders, Freemasonry for example, contains a radical and continuous practical denial of Jesus Christ in all these relations, as has often been shown from standard lodge lexicons. The lodge is the saviour, the lodge is the great teacher, the lodge is the sovereign lord, the lodge thoroughly fits men of all creeds and of all kinds for the grand lodge above, which in the lodge religion entirely supplants the Christian Heaven with its

glorified Saviour. One who, while professing allegiance to Him, thus denies his Saviour and Lord in practice, by submission to an institution which claims to do for men what only the Christ can do, cannot be expected to be loyal to anything really deserving loyalty,—his country or anything else. The spirit of true loyalty has perished from his heart, or is bound hand and foot. In times of temptation to disloyalty to principle, when his country needs his conscientious allegiance most, "having no root in himself he withers away." He has not the moral strength in himself either to live out the principles taught by Jesus Christ or to declare them faithfully to his fellow-citizens. He will be essentially a compromiser, a time-server, a political trimmer, whether he speaks on public questions, votes as a private citizen, or holds office and helps to make or execute the laws of his country. Great evils which afflict the nation and demand plain, heroic treatment will never tremble at his presence. Cabals and rings formed to defeat reforms which are pushing themselves on public attention will find in him a ready tool. Having proved disloyal to the highest and best, he will in hours of trial stand by and without protest see right and truth mocked or smitten down.

It is a curious but perfectly natural thing that a professed Christian who becomes a loyal member of one of the class of secret orders of which Masonry is the most conspicuous example, is not only loudest in his defense of the lodge system, but also the slowest of men to enter square-faced into those measures of national reform which the sincere and untrammeled friends of Christ seek to

promote. He allows himself to be put up by the lodge as the public exponent and special defender of its principles, and by the opponents of reform as the advocate of that which is as against that which ought to be. Men of this class are not only double-hearted, weak-kneed citizens themselves, but they are one of the chief obstacles in the way of bringing up the general citizenship of the country to the standard of Christian principle. They bring the church into disrepute and keep many men out of it altogether. Their example teaches men to think that they can get along without Christ just as well as with Him. The men whom they are supposed to influence, by their lodge associations, to come to Christ, never come,—almost literally never; or if they do come, without renouncing their secrecy, it is to be worldly busy-bodies or mere hangers-on without life and power. The actual membership of the church is spiritually weakened, blinded, and confused by its association in fellowship with men of such spirit and life. It is thus shorn of its power to create strong, clear-headed, conscientious Christian citizens, whose life and service tend mightily to turn the nation into a real kingdom of God. When the church fails at this point, through unwatchfulness, or enchantment, or deception in regard to such men, all hope of the creation of citizenship of a truly Christian type is gone.

What has been said in previous sections of this essay as to the effect on citizenship of the moral bondage of the lodgeman, of the guilt of his first oath, the deadening of his moral nature, his secretiveness and indirectness of speech, his loss of candor and frankness, the unnatural, corrupt, and dan-

gerous clannishness of the secret orders which breaks down the unity and harmony of society, their thwarting of justice and creation of a secret and widespread disregard for law, might all be repeated under this head with increased emphasis. But their appropriateness here is sufficiently evident to make only one remark touching them necessary. The professed Christian, who has had the enlightenment of God's truth, the gracious influences of His Spirit, and the saving knowledge of Christ, and then takes upon himself deliberately the moral disabilities involved in becoming a loyal son of secrecy, becomes twofold more a child of darkness and error than the nonchristian lodgeman who has never had any experimental knowledge of the religion of the Lord Jesus. The light which was in him has become darkness, and the darkness is therefore doubly great. Such a man, whatever he may claim to be, however exuberant aud florid his professed patriotism, however exalted the positions he may hold or great the confidence reposed in him by his fellow-men, is, whether he knows it or not, one of the worst enemies of his country. He is undermining the principles of honesty, sincerity, truthfulness, love of right, and conscientious devotion to God and to duty, on which good citizenship rests and without which as a basis of support in the character of the people any nation must ultimately collapse.

Citizenship in a free country is one of the most sacred of the gifts of God to Christian men. It affords, when intelligently and conscientiously used in harmony with the spirit and principles of the Gospel, a field for the advancement of the Kingdom of God on earth equaled in importance only by that of mem-

bership in the church. But when its purity and vigor are blasted by the poisonous atmosphere of sworn secrecy, as indicated in the foregoing discussion, it becomes one of the most potent instruments of national decay and ruin. Christian men everywhere are ordained of the Prince of Light to keep watch that the citizenship of the land is guarded agains corruption by this wily, ever-lurking foe.

The principles forming the basis of the foregoing discussion apply to all oath- or pledge-bound secret societies without exception. The aim of the writer has been to show that certain kinds of activities and courses of conduct, having a blighting and corrupting effect upon citizenship, spring inevitably out of the foundation principles of all secret orders. The claim has not been set up that they are all equally bad or that each of them is always at its worst, but only that they are all bad in principle and in fruit, whatever apparent or even real good there may be in their professed purposes or in their conduct. Any good which there may be in connection with them is wholly insufficient to redeem them from the evil effects of the vicious principles on which they are organized. If good men enter into them, they cannot escape doing deeds which are essentially unworthy of good men, as has been shown. Any good which may be in them is always in spite of them, never because of them. The bad which is in them is a root-badness, springing from their very nature and affecting everybody connected with them. The discussion has not gone as much into illustrative examples as it might have done. Harrowing, humiliating, nauseating, examples might have been adduced *ad libitum* of many sorts of iniquity and

corruption which have been found connected with some of the oath-bound fraternities. But the discussion would have gained little or nothing by cataloguing their peculiar follies, iniquities, and crimes. The writer, in accordance with the conditions of the competition, has confined himself almost entirely to the influence on citizenship of the secret society system as such. All the oath-bound orders, without exception, have been shown to be vicious in principle. It would have been foreign to the purpose of the essay to have introduced illustrations whose only effect would have been to show that one order is worse or better than another. The grades of iniquity found in them are dependent on incidental, and not on essential, characteristics. They are all alike in being bad, as in the case of bad men whose iniquity differs only in degree.

It is not strange, therefore, that the various fraternities, from the nature of the system, fortify and support one another, and that they all tend to become more and more alike. From the beardless and foolish college societies up to the hoary and hardened fraternities of the great world, they are all of a piece, all woven together from top to bottom and from side to side. The milder ones feed the more iniquitous, and these in turn cast their black shadow back upon the less corrupt and make them worse. Those which begin with comparatively good aims and virtuous intentions always inevitably grow worse as they grow older, if, that is, they do not, as is sometimes the case, cease to exist because of the discovered incompatibility of their purposes with the dark and perverting methods by which they work. Men

who go into one order often become members of three or four. Because, therefore, of their natural kinship and the mutual support and strength which they give one another, these secret institutions do not so much constitute separate threads of influence as a sort of huge drag-net which gathers evils of every description and brings their concentrated power to bear for the pollution of the nation's purity and the undermining of its strength.

Every great evil in the country which good people are seeking to overthrow, or have overthrown, has found or made the system of oath-bound secrecy one of its chief bulwarks. Charles Sumner said soon after he went to Congress:

> I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy,—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it.

What was true of slavery is true of the liquor power and of every other national evil which seeks to enthrone itself at Washington and to maintain itself throughout the land. It allies itself with one or more of the secret orders already existing and offering themselves as its willing tools, or it creates a new one to serve its own sinister purposes. The method of the secret orders is the natural method of these evils. This having been shown, the whole case of good citizenship against oath-bound secrecy has been made out, for all time. No good can ever come to the nation from a system whose spirit and methods are intrinsically bad, whose secret sworn clannishness is directly contrary to the principles of liberty and

equality on which the nation is founded. Evil will continue to come from it in the future as in the past. Every secret order will furnish its quota of mischief in one form or another, sooner or later, however innocently it may have begun its life. There is but one remedy; but one way to save the nation and its institutions from the deadly influences of "the pestilence that walketh in darkness." The whole system must be destroyed, root and branch. Benevolent fraternities, religious orders, patriotic orders, orders of workmen, college fraternities, every order whose members are sworn "always to conceal and never to reveal," "always to stand by and never to desert," must go. While public opinion sleeps, the secret orders multiply on every hand. The nation was never so full of them as to-day. The latest reports indicate that there are five millions of members of secret orders in the United States. Intelligent, conscientious opposition to them is strong; but it must be made both stronger and larger. The feet of the young men just coming to responsible citizenship must be kept from the snare. The church, which is the source of high-minded, conscientious citizenship, must be kept loyal to its Founder and true to its lofty ideals of character and of duty. Every state ought by law to make the existence of such organizations within its borders an offence against its sovereignty. And the time may not be far away when the nation, in defence of its headship, its integrity and honor, will have to declare by statute that membership in an order demanding secrecy under oath is incompatible with the high and responsible privileges of national citizenship.

D. W. Sleeth.

SECRECY AND CITIZENSHIP.

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CHAPTER I.

DEFINITION OF TERMS.

What is secrecy? What is citizenship? A great many things are grouped under each that do not belong to either. Not everything unknown is a secret; not everything withheld is kept secret. A broad distinction must ever be observed between secrecy and privacy. Almost every relation of life has its private affairs. In every family and business association there are certain items of information that belong to those included in the company, which it were folly to disclose. Others would be none the better, while these would be the worse for the disclosure. The practice of confounding these things with secrets that are the distinctive mark or badge of lodges or brotherhoods is a confounding of things that differ. The one is natural; the other, artificial. The private affairs of the family are shaped and colored by the relationships; the secrets of the lodge give shape and character to the relationships. The former are ever changing with change of conditions; the latter are fixed at the entrance and remain the same. The former become binding as the

member advances in growth and privileges and active responsibilities; the latter are made binding as the condition of privilege. The former have no connection with our admission to the circle, but grow upon us as the circumstance may demand; the latter meet the candidate at the door of admission or at the gate-way of each new privilege. The indiscreet divulgence of private affairs in the family has no penalty attached other than what touches all in the consequences of the disclosure; the secrets of the lodge are coupled with penalties ranging from mild, through all the forms of severity, down to the savage and barbarous. Things properly classed as private affairs, in family or business organization, may become proper items for disclosure, because they only inhere in the circumstances, and not in the organization; the secrets that meet an applicant for admission to the lodge inhere in the nature of the organization, and their disclosure unlocks the door to all and tends to break up the organized body. Family or business privacies are matters of honor, and do not need the bond of oath imposed or promise exacted; those which meet the applicant at the lodge door are given out only under oath or solemn promise of secrecy. Such is the sharp contrast between the two that whatever may be the merit or the propriety of each or either, the one cannot justify or condemn the other.

Secrecy as contemplated in the theme considered, is a restriction imposed by those who already have it and accepted by others under whatever conditions may be attached for the purpose of securing the advantages, real or supposed, that may lie behind. The secrets are not part

and parcel of the operating processes of the organization or combination, but outer guards or walls to shut off those processes from the view and use of those who do not agree to keep the trust under whatever penalty may be attached. Secrecy applies only to those things that may be committed to us or withheld from us at the pleasure of another or on conditions that he may fix; privacy grows out of the conditions in which we may be placed either by birth or business, and none are able to lay its bonds upon us for none can enter its domains before us. Privacy belongs to natural or voluntary organization; secrecy pertains rather to artificial combinations.

But what is citizenship? It is much too low an estimate to regard it as simply dwelling in a certain locality and being numbered among its citizens. There is a difference between living in a country and living for it; between being counted and counting for something. Citizenship is a privilege, but it is also a duty. "No man liveth to himself, and no man dieth to himself," is a principle that is of universal application. The Lord hath set the solitary in families, not alone by marriage and common birth, but in a wider sense by civil ties. The state is the family enlarged for public purposes and citizenship is our civil relation. The member of a community may have private duties that have their root in birth and bonds of blood; but his duties as a citizen widen out till brotherhood and statehood are co-terminous. The attitude and faithfulness of each affect all. The interests of each are in a measure in the keeping of all and the well-being of all is the aggregate of individual interests.

Families are God's first models of human organization, and when the multiplication of human units made any further organization necessary, the germ principles were already operative, and were simply enlarged in scope to meet the new demands. The social life in religious activity gave rise to the church, and the same in business or secular activity produced the state. The growth from family into state is so natural that it is hard to trace the dividing line, either in the history of the development or the enlargement of the operations. The ideal type of citizenship contains, as elements, equal rights and equal responsibilities. Any diversity from this is accidental and not inherent. Age and official station may vary these conditions, but age passes from one to another by natural process and official station by succession of choice. All may fail to fully meet the perfect ideal, some by weakness and others by perversity, but the correct standard is not therefore changed. There may be family or business obligations that touch us, in addition to the obligations of citizenship, but they do not in their nature conflict, and if any are assumed or imposed that do conflict they bear the mark of growths foreign to that divine ideal of citizenship.

Secrecy of the type described, as standing in marked contrast with privacy as a legitimate condition of family or business relations, and citizenship of the ideal type as of God's own originating, are the topics to be considered in this treatise.

What are their relations one to the other? How could the one affect the other? Can the obligations of citizenship be as fully met under

the imposition of such secrecy? These are made practical questions by the conditions that prevail in society to-day. It is quite possible that these questions have been overlooked by many. Societies have been formed and have been withdrawn from the body social, in a measure, by the imposition of secret bonds upon their members, without stopping to think whether any present or possible injury may result.

It is not intimated that a hostile purpose is always present, though it could scarcely be said that it is always wanting, but an efficient agency for hostile operations may be developed without such purpose. It is scarcely to be expected that the developed agent will always lie dormant. An infant lion may be a very docile pet, but the ferocious nature awakens as the powers enlarge, and at a time unlooked for may cause havoc and death. He may even show great fondness for his keeper for a long time and rend him at the last. Such possibilities in reference to society at large have inspired this study. We need to attain to right ideas of citizenship. We need to study the nature, the workings, of organized secrecy. We need to face fairly the questions: What are they? and, Will they work well together? No injury or injustice to any can be wrought by a candid study of things that concern all.

Even if conclusions fairly reached should seem to demand a change of any methods heretofore deemed safe and desirable, no one can be wronged by doing the right. That citizenship fails in many instances to measure up to the true standard, must be conceded by every candid observer. That secrecy, as described above, is prevalent among

citizens, is beyond question. Is there any connection between the facts? Does inferior citizenship breed secrecy among citizens, or does secrecy deteriorate citizenship?

CHAPTER II.

WHO MAY KEEP A SECRET?

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.
—*Deut.* 29:29.

It is Godlike to impart knowledge. To reveal to humanity such things as tend to their present comfort and eternal good, is the sum of God's dealings with man. There are forms of knowledge too high for our comprehension; there are secrets in the universe too deep for our powers of research: but God has kindly opened for us the door of that which we most need. He has placed us together in the world and Himself has told us that the brightest and best grace of the Christian life is love.

But there are ever those who seek the lion's share; who would sit in the highest seat; who would occupy some position of advantage and hold the keys of admission in his own hands, to open to his fellows at will and close against a part, that his own position may be in some things above theirs. He aspires to the place of God as keeper of the secrets, but, unlike God, lays a tribute upon his fellows as the price of a share

in his possessions. This principle of selfishness has taken many forms, and one very common form in modern times is the secret lodge.

The prerogative of God is thus assumed by men. The revelations of nature and of grace are the heritage of men from the hand of God. If they may shine more brightly for some than for others, it is that the charity of the more fortunate may be stimulated to pass them on to those who need. It is the duty of man to study, to seek new items of information, to explore new fields of research, to master new intricacies of nature; in short, to read more fully and more accurately the handwriting of God in nature and in revelation. But all this is only done with propriety when coupled with an overflowing charity. He who buries himself away in solitude to feast upon his attainments forgets the relationship in which he stands to his fellows and the duties that ensue. No man can meet the full measure of his mission who is willing to be a reservoir of truth without an outlet. God has formed us to be open channels of influence. He has so shaped the very constitution of men and things that what we gain by honest research is increased to us by transmission to others. Nowhere in the human organism has He made a closet for the hiding away of valuable gems of knowledge.

> Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words.
> —*Prov.* 1 : 20, 21.

To hide away in selfish possession any of the attainments of legitimate research is to invite the

rust of forgetfulness and the moth of perversion to mar the beauties that might else bless the world, and doubly bless him who gave them circulation.

> Blessings shared are blessings doubled,
> All their beauties burnished brighter;
> While the heart that shares with others
> Finds its own cares growing lighter.

In the normal condition of humanity secrets are without a place for safe dwelling. They are so foreign to the economy of social life that to keep them makes the possessor an object of suspicion, and awakens suspicion in his own heart that his neighbor is plotting to lay vandal hand upon his guarded treasure. If it be answered that such suspicions are born of a criminal curiosity, we reply that they are rather the offspring of natural conditions. God reserves to Himself the right to hold the keys of secret chambers, and has affixed a penalty to any attempt at usurping His own prerogatives.

Private affairs of limited application do not trouble any holder. No good to any other could be subserved by an exposition, and they would but be an encumbrance on the highway of social life. Each natural relationship grows its own private affairs, and their shape and character are peculiar to their native soil, and are of no value or importance beyond. Even these may, by change of circumstances, become of wider interest, and that very fact unbolts the doors that once restrained their passage that they may carry their blessing outward to the new fields for which they have been fitted. The ideal type of society, the divinely

constituted type, is expressed by the inspired proverb,

> As in water face answereth to face so the heart of man to man.—*Prov.* 27 : 19.

God hath set the solitary in families. He has established a brotherhood as wide as the breath of life. When the mystery that had been hidden for ages was made manifest to His saints, it was coupled with the divine commission, "Go ye into all the world and preach the gospel to every creature," and the direction, "Let him that heareth say, come." As God sees humanity in its state of nature, "He hath made of one blood all nations of men for to dwell on all the face of the earth." As He views them redeemed by grace, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, all are one in Christ Jesus." A secret which is a bond for some, must in the very nature of the case exclude the one who does not possess it, and cleaves where God has built together. Hence His prerogative, "The secret things belong unto God." If it be asked, Is not this too sweeping? Are there not conditions that warrant the possession of genuine secrets among men? We answer, yes. A state of war may convert secrecy into a weapon of defense, just as the same cause has often made swords of the ploughshares and spears of the pruning-hooks, but will any urge like conditions as the soil in which to cultivate the secret of the lodge? Must humanity be made a battlefield to justify the keeping of secrets and the rearing of secret chambers in the heart or among the structures of the architect, for storing them safely?

An abnormal state of society may make secrets a dire necessity to guard against an enemy, but the citizen who loves his country's peace will pray and labor for the sunlight of peace that will make the doors of separation to fly wide open, and clear the highway of brotherly fellowship of all obstructions. Tornadoes may make the storm-cave a momentary necessity, but he sins against himself and his age, who would persist in hiding himself in dark caves and keeping the entertainment for his fellow men in such forbidding places. It is not normal to man to keep a secret. The simplicity of childhood is openly honest and honestly open, and

> "What a tangled web we weave
> When first we practise to deceive."

It is not so much a burden to carry a secret as it is a weakness to make the attempt. A man can proceed easily if erect and with his eyes open, but he encounters difficulty if he close his eyes and lie prone. The one is natural; the other is against nature. Men may move freely in dense throngs if it be light and all see clearly, but if some are blindfold or there are corners where the light does not shine, there will be collision in motion, or there will be hesitating steps to avoid hurtful contact. It is not natural to put a blind upon our eyes; it is not kind to blindfold a brother.

God may dazzle by His glorious brightness, or close the eye of the seeing in His providence, or hold the mysteries of the present or the future under the lock of His own unchallenged sovereignty; but man does not handle the key of

universal sovereignty, or direct the course of things by a providence all his own, nor yet so far outshine his kind as that they may not be able to gaze and yet see. Wanting these guards and powers, he but assumes the prerogatives of another in erecting secret chambers and laying within them the secrets bearing his own label.

> In the light of God's own greatness
> And the littleness of man
> Man's attempt to hold the secrets
> Is forever under ban.

CHAPTER III.

THE EFFECT OF SECRECY UPON FAMILY LIFE.

The citizen at his best is an "all around man." He is a good husband, a good father, a good business man, a good man of public affairs, a good Christian. Not all, or indeed any, measure up to the full standard of ideal excellence. Adverse influences operate to mar somewhat the type in all cases, and in some to warp the man into a monster. These influences touch the citizen from without and from within. They are the product of inward perversity or of outward circumstances. The interests at stake justify a careful study of all the influences that with any measure of permanency operate upon any. The moulding touch of life's surroundings begins in the family circle. There the earliest bent is given; there the first wholesome restraints are felt, and there, also, alas! too often, the earliest blight is given to the

young life. The parental influences are the first to make or mar. It is a legitimate inquiry, therefore, which seeks to weigh the influences of secrecy upon these formative conditions. The family life has its root in the union of the wedded pair. Strangers, it may be, by birth, the marriage rite introduces them to a condition of confidence and familiarity which belongs to no other relation in life. Henceforth they are one in name, one in interests, and one in their relation to the generation that springs from the united fountain. The most perfect confidence should prevail between the united pair and should spread toward and among those who may afterward be included in the family growth. Nothing that might awaken suspicion, or provoke distrust, or produce division of interests, or draw lines of separation, should ever be introduced or tolerated. The allegiance of each to the other should be the first and the truest. Of all the partnerships of earth none should be so absolutely free from any secret chambers. The key of tenderest affection and most implicit confidence should open the way from heart to heart and fit every door that might by private right be barred against intrusion from without. The secrets of the modern lodge lie right athwart this condition. The husband or wife who accepts these secrets builds a chamber whose door stands barred to the other. Each or either in receiving the lodge's secret, be it great or small, important or unimportant, whether given to guard and cover business or social interests, is entrusted with a possession to which the other may not become a partner. One door opens to the word or sign of the one and closes in the

face of the other, and neither may pass over the key to the other's hand. A department of activity is open for one in which the other may not operate.

It does not concern this inquiry what may be the form of effort or the character of associations, that may engage either of the pair in those apartments which are closed against the other. It matters not what may be the object in view. It is not necessary to lift the vail and drag out to the light any of the furniture of the secret chambers, or to spread out in the light of observation any of the operations that lie behind the doorway of the lodge. Were we to attempt this we would be met with the question, What do you know of that which we keep so sacredly guarded? or if perchance an uneasy conscience prompts any who may have been initiated to unbosom himself to the world, he is met with the epithet of traitor, perjured villain, covenant breaker, and a studied attempt is made to weaken or nullify the force of his testimony. We do not claim the ability or entertain the desire to reveal the hidden mysteries or uncover the secret purposes of any of these oath- or promise-guarded apartments. Nor yet do we care to call in question the high character of many who participate in the activities, or to depreciate the aims and ends toward which they may direct their efforts. In this connection we have only to consider the fact that a secret has been brought into the field of domestic fellowship; that where God had said, "Let not man put asunder," man has presumed to erect a barrier to the unbroken fellowship that is the distinctive feature of the divinely consum-

mated union. Thenceforward one thing at least is not a common heritage of the two made one. From this point there is one field at least where they whom God hath joined together, may no longer walk hand in hand. It matters not that there may even be no objections interposed by either party. Nay, it is not a palliation that the one, prompted by an unfaltering faith, an unswerving love toward the other, may even stand in defense of the action.

The marriage contract is more than a mere human contract to be modified or terminated at will by the consent or connivance of either or both of the parties. It has a sanction and a guard peculiarly its own. It has a mission in human society as sacred and as strictly its own as its character is unique and its operations distinctive. Every touch upon its sanctity, every inroad upon its privacy, every infringement upon its freedom of intercourse, whether coming from without or laid on by the hand or the consent of one or both of its members, is an attack upon the very citadel of social harmony. It matters not that its approaches be so insinuating that the danger is not perceived. It is no relief to the situation that it may even be courted and defended by those most likely to suffer. It is not unusual for the foliage or bark of the tree to cover and conceal the enemy that is blighting its fruit or eating its way to the heart with deadly effect. It is quite possible for a fountain of water of sparkling clearness to carry a deadly poison, and it is all the more dangerous that its presence is not perceived; and the farther it flows, the more destructive its consequences. So in the perversion

of the domestic currents. They flow outward into the sea of human life, carrying the miasma of dissension and distrust to an enlarged circle.

We have considered only the case of the united head in the relation of the parts that constitute the union. But this is a social fountain. From these others spring, and they carry with them to succeeding generations the impressions and tendencies that are received at the source. Family growths furnish our citizenship, and family conditions give to it its bent and character. The youth that grows up in the atmosphere of repression and concealment, contracts the habit and goes out into the world ready to practise and defend the course. The son or daughter emerging from the childhood state, and beginning to inquire after the things of riper life, finds the confidences that had marked the budding years suddenly shortened by things labeled secret. The father or mother that had been accustomed to take the babe in arms, now that its eyes and ears are opening to receive instruction, must pause at doors that have been set up by others and which only open to the parents singly, and in response to some magic touch that may not be taught to another. The youthful inquirer is not apt to be taught that things hurtful or shameful lie beyond those closed doors; that were for the parent to place dishonor upon himself and disgrace upon his brotherhood. On the contrary, in most instances, these secret things are spoken of in terms of praise.

But the question will naturally arise in the mind of the inquirer, Why, then, may I not share its good? Am I not the child of this father or mother? Am I not an object of their love and

solicitude? Have they not been accustomed to avow undying love for me and a tireless devotion to my interests? But wherefore these good things and these attractive places placed under ban for me? The breach of domestic confidence has been carried one step farther out. It has touched the social structure at one new point. What impression does it make? What bent is it likely to impart to budding life? It is the tendency of human nature to make reprisals in kind, to satisfy itself for real or fancied wrongs, sustained by the denial of privileges, by seeking special privilege for itself in some other direction. If denied fellowship in one field and with one company, it will seek another field and choose other fellowship, where it can exercise the control over the other that has been felt at his hand before. It may even be conceded that filial respect may modify somewhat the working of this natural principle on the part of the child toward the parent; yet the force is ever in that direction and it is all the more effective because it operates at an early age, at a time when curiosity is most active and a sense of justice not less keen, though, on account of youth, it may be more unreasoning. It tends to develop the spirit of antagonism and selfishness; to set in operation dividing influences that will perpetuate themselves to mature years and to succeeding generations. It puts future citizenship under an influence at its formative period that warps its growth, narrows its range, gives selfish, one-sided views of human duties and relationships, and makes brother a word of narrow meaning rather than a term that expresses the bond of human sympathy in normal operations.

On down the stream we follow the influence, only to find it operating with more signal force as it passes beyond the bounds of dependent life and feels less of the restraints of early affection. The brother has learned from the parental example to consider humanity as an aggregation of artificial associations rather than a larger family made up of the sum of families. He responds more readily to the calls of human need through the channels of secret association than through those of natural origin. As the one grows, the other weakens, for the natural storehouse of human sympathy is limited in its product. If drafts be made upon it from the artificial, it will have less to offer to the natural, and thus it comes about that brothers by blood in the same domestic circle are forgetful of fraternal obligation because the pressure of assumed obligations from artificial sources has exhausted in a measure the fund, or dwarfed fraternal sympathy to furnish nutriment to another growth. It is not assumed that in every instance these results are distinctly seen and felt in domestic life. Different persons are differently affected. One may have such decided domestic tendencies that these outside influences may not be able to greatly affect the life; but another's susceptibility may make him an easy victim and work estrangements that mar the relationships that have been divinely provided, and cause to grow up in the social soil the abnormal bonds that men have invented.

We do not discuss specific cases. We call attention rather to prevailing tendencies. It is not a sufficient excuse for setting free a dangerous enemy in the home and family, that some may be so swift of foot or so strong in body as to

be able to elude or resist it. The walks of domestic life ought to be made safe, as well as attractive, and whatsoever might mar the beauty or threaten the safety should be outlawed for its tendencies in order to avert its effects.

CHAPTER IV.

SECRECY AND BUSINESS.

The citizen is a business man. This is his normal attitude. Human necessities inspire activities, and these by the operation of common experiences blend into distinct and broadening currents and constitute business. The idler floats along upon the surface, and is cast aside in obscure places to lie hidden and suffer decay. This is not natural. Each should be a part of the on-moving current and not the drift-wood on its surface. But the steady flow and limpid beauty are disturbed by other causes more than by the floating drift. Cross currents dig up the sediments or eat away the banks, and the comeliness of appearance is marred, the healthfulness of the water is impaired, and damage is wrought upon the surroundings. A stone thrown into a stream may settle to the bottom, and, becoming an obstruction, start these cross currents and work the damage; or foreign elements may operate to change the wholesome conditions and supersede life and health with blight and death. We have heard much in recent days of the cause of business derangement. Political savants have declared with great emphasis that the

disasters to business enterprises may all be traced to the want of confidence. Doubtless they are right, at least in measure. "Can two walk together except they be agreed?" The practice of removing the glove for friendly handshaking probably owes its origin to the native instincts of savage tribes, who feared that some hurtful implement might be concealed under the glove, and as a token and pledge of the reality of the friendship required its removal before seizing the hand in friendly clasp. The law holds him an offender who carries a weapon concealed, and the habitual wearing of a mask would make one an object of suspicion, if not subject to arrest. All these usages proceed upon the theory that confidence among men is necessary to the easy, comfortable intercourse that conduces to the most successful business activities.

Faith in men is one of the very sinews of business. Whatever weakens that, disturbs the currents, and in the sluggish flow or counter forces the interests of all suffer. Secrecy in its very nature operates to impair confidence. It is the glove upon the hand, the mask upon the face, too often the weapon concealed and used with deadly effect from its hiding-place. Modern developments in social problems illustrate the play of secrecy in business affairs. Vast corporations for business purposes gather to themselves the various agencies that seem to be necessary to their purposes and hold them in working bonds, and manipulate their factors, by lines unseen and forces hidden under a cover of secrecy. It often happens in business operations that things are not what they seem. The huge machine that in these

latter days is called a monopoly reaches out its tentacles east, west, north, and south, and none can count its influences or divine its purposes, because its operating forces move under cover. The business world is startled by the boldness of the stroke or stands aghast at its reckless unscrupulousness, but when the responsible party is sought, he is able to elude the grasp by means of agencies that do not operate in the light of day. Wreck and ruin mark the progress of the operations, but the guilty wrecker pockets the ill-gotten gains and joins the hunt for the criminal to deceive the searchers. Why? Because the ideas of right and justice have perished from among men? No, but because the guilty wrong-doer has operated under cover through a secret combination that defeats justice and defies law. The oppressed victims groan and struggle against the wrong single-handed and in open, manly protest until the point of desperation is reached. Then what? Seizing the very weapon that has been so successfully used against them, they band together and operate behind a mask. By secret bond of brotherhood the common sufferers join hands. The word is passed from man to man, and, watching for the favorable hour, they plan to strike as one man for one common interest.

We paint no fancy picture. The records of the recent past are full of these realities. Each recurring struggle between the employer and his employés is but a battle of forces that have been marshaled in secret. Men may excuse the one because of the oppressions of the other; but twice wrong does not make once right. It only makes more deeply seated the disease that is

afflicting the social system in its business activities. How can there be confidence among men when no one can guess what secret scheming may be wrought behind the barred and bolted door that opens only to the touch or magic word of him who has been initiated into the mysteries?

It may be urged that each company has its private affairs that do not concern the other. True enough; but these do not need to be guarded by oath or solemn promise and kept secure by bolt and bar. The other cannot afford to waste time in ferreting out what is of no concern. The appalling truth is before us, that when the event discloses the true nature of the deliberations it ofttimes shows that not how to subserve his own welfare but how to defeat that of the other, has been the theme of absorbing interest. This condition of things is not normal. It is a result rather than a cause. A result of what? Of a tutelage that has trained in the use of secrecy for ends that do not call for its employment; a tutelage that loses sight of the distinction between secret things and things merely private; that makes the natural existence of the one an excuse for the creation of the other; that invades the prerogative of God and thus threatens the well-being of man; that fills society with secret chambers where only private apartments should be reared.

Political reformers are offering each his remedy for the decadence of business confidence. One would change the measure of the unit of values, and another would restrict the accumulations of his more fortunate neighbor, and still another

would narrow or widen the channels of business intercourse among nations; but who suggest that man should meet his fellow-man with face unmasked and cease to go into hiding with the men of his own craft or order only, when questions of mutual interest are to be considered? Let it be granted that the original purpose and use of organized secrecy was only for social purposes; it cannot be granted that it has kept within those bounds.

At this date men of the like craft are not content to organize for mutual help and information, but they must organize under the cover of secrecy. Many, not to say most, of the secret orders have become business companies and it is urged as an inducement to join their ranks that they offer insurance of a desirable type. It is not the purpose here to confirm or call in question this claim, but only to note the fact that business and secrecy are being wedded; that the claim that the secret order is only for social ends is not in accord with facts. It is not by any means certain that these organizations stand aloof from other lines of business than those which they formally take up. It is so easy and so like human nature to seize an advantage that may be in reach, even though it may by right belong to another, if it can be done without the other's knowledge. It thus happens that the currents of business life are largely brought under the influence of secret organizations directly or indirectly, and it cannot fail to destroy confidence.

Every close observer knows how sensitive business currents are; how the slightest suspicion that all is not safe and straight makes money seek its

hiding-places and monied men accept retirement. Business naturally looks ahead and around. It seeks to estimate the influences, favorable or otherwise, that may be operative, to number the agents that may be enlisted, and weigh the trust that may be reposed in them; but when it encounters doors barred and bolted, and those behind them bound by oath or solemn promise to one another, yet seeking enrolment as active workers in the enterprises that constitute business, is it cause of wonder if it move with a caution born of suspicion? It is not necessary that it be given out that these who meet in secret are plotting to block the enterprises of any line of business. The mere possibility is enough to awaken apprehension. May we not add that modern experience is enough to create suspicion? When secret agents on the one hand, and deep-laid plans on the other, each covering its purposes from the other, are operative in business circles, is it any wonder that there is a sensitiveness that is threatening and an unrest that is alarming? I am quite well aware that the protest is ready, You make a charge too sweeping; many of the most ancient and honorable of the secret orders have nothing to do with business enterprises. Nothing? It may be that they do not exist for business ends as others; but these have been the schools where men are taught the power and selfish possibilities of secret combination.

The injection into business currents is but the natural consequence of the lesson well learned. When morality, and patriotism, and temperance, and social duties are taught under the guard of lock and key (we simply repeat here the claim

made by these associations), is it surprising that the practical working of the lessons learned shall still be directed from the secret council chamber? Are the rules of upright business, the principles of sobriety, and the science of patriotic living, of such a character that they need to be taken under cover to be taught? Is it wholesome for the citizen as a business man to carry his business thus behind the screen, or to learn to frequent the hiding-place himself? Is it not of the very nature of such associations to first beget, and then awaken in others, the suspicions that make business abnormally sensitive?

CHAPTER V.

SECRECY AND RELIGION.

One of the wise writers of ancient times said, "You might as well try to erect a house without a foundation as to build a state without religion." A citizen without any of the restraints of religion is an element of weakness and disturbance in the political structure. It becomes legitimate, therefore, in considering secrecy and citizenship, to inquire what effect secrecy may have upon the religious life. The unity which God recognizes roots in the one soil, the Saviour of men. God says, "Ye are all one in Christ Jesus." It is a oneness which does not repress any legitimate growth. It develops the highest type and widest range of moral character.

As in business, so in religion. Confidence be-

tween man and man is essential to the highest type of Christian unity; confidence, first of all, touching religious truth. Nevertheless, it is affected adversely by the breach of social confidence. Men may become one in faith through free social confidence. It is not always so, but they seldom attain to a fair unity without it. Anything that tends to establish clans, in its very nature touches, and in part molds, the religious convictions. It is a matter of frequent occurrence that a man seeks a church connection on the ground of lodge affiliations. The pastor or some of the official members can give the grip sign or password and it operates as a drawing influence upon those who are able to respond according to the code. Indeed, it is one of the inducements used to secure the minister's enrolment in the lodge family, that he will be able thus to more readily gain the ear and favor of men. The result is that religious connections are often based, not on convictions, but on other connections that are not traceable by ordinary methods. Associations afterwards may induce convictions, but the first bent is given, not by candid study of the truth, but by influences external to the questions of religion. This is to put religion on a plane too low and a foundation too frail. Personal contact with the Saviour or with those who bear His likeness is a divinely-appointed method of working conviction of the truth, but fellowship with wholly other aims cannot suffice to accomplish this.

In yet another way the secret influences operate to shape the religion of the individual. Almost all secret lodges have their rituals. They embrace initiation exercises, opening exercises, and burial

service. These, in most instances, take the religious form. Many of them borrow largely from the Bible, at least, in Christian lands. Indeed, portions of Bible history are often selected as offering at least an illustration, if not the very principles, of the order. The published manuals and exercises, and not any stolen secrets, are the authority for the above statement. But on the same authority we call attention to the fact that in many instances these sacred symbols are linked with forms and usages that have been gleaned from idolatrous and heathen rites. In some cases the ancient sun worship and the present Christian worship are thus wedded. In others, the suggestion of the bond of brotherhood is taken from items of Scripture history and these are urged as marks of ancient origin until, in the face of authentic history, an antiquity is claimed and believed that is clear outside the range of any historical confirmation. Thus the very things that ought to inspire religious reverence are made to do service in the promotion of irreligious superstitions. The very names of sacred history are used with some as talismanic agents to thread the devious ways strange to all but the initiated.

In still another way organized secrecy affects Christian life, in its demands upon the time, the energies, and the resources of those who are enrolled. For some reason the devotion that characterizes lodge attachment usually outstrips in its growth that of attachment to church or religious duties. Where the two happen to press their demands at the same time, it is not often that religious duties hold the right of way. They are usually side-tracked till the other demands are

granted. There seems to be a fascination about the exercises or the companions of the lodge room that the prayer-meeting or other meetings for religious exercises do not possess. It may not always beget antagonism, but it seldom fails to produce a measure of indifference to religious duties. The time and energy are not more thoroughly diverted than the resources. Fees and dues keep calling for payment with an imperiousness that must not be unheeded, and the claims of religious life, assuming a milder form of demand, are put aside for a more convenient season, or clipped to meet the conditions. We well know that with many, not to say a majority, of those enrolled in secret lodges, the answer is ready,—"These are better than the church," and, indeed, many who patronize both will put it a little more mildly and say they are quite as good. The answer for this must always be, the church is God's appointed agency, while these are only human devices.

The battle is on between a scoffing infidelity and the cause of Christianity. We need only read aright the history of the past and the pointings of the present, to know the consequence of a nation's forsaking or perverting the truths and operations of Christianity. It has always been the signal of decadence. It has often been the harbinger of utter waste and ruin. The religious life of the citizenship of a country is so interwoven with a country's life and prosperity that it is always legitimate to ask of anything, What will be its effect upon the religious life? A rival of devotion to God is ever a proper object of suspicious watchfulness, for it tends to crumble the very corner-stone of national security.

At yet another point the lodge touches religion. The bonds of brotherhood in the lodge are other than the truths of the Christian religion. The very thought of taking these under the cover of secrecy to teach or use them is so out of keeping with the spirit and teaching of Christ, their author, as to be almost amusingly absurd. Hear the words of the Lord Jesus himself: "I spake openly to the world and in secret have I said nothing." The commission to His followers is, "Go ye into all the world and preach the gospel to every creature." There is not the savor of secrecy lurking anywhere about the person or the teachings of the Saviour of men. It is scarcely to be thought strange that in the published manuals of some of these secret organizations there should be a studied exclusion of that sacred name from the rituals of devotion.

A feature worthy of note, too, is the fact that the more extended the growth of the lodge, the more completely it parts company with Christ. When the Jew knocks for admission to the secret chamber, the Christ must not be there. He would rend the brotherhood. When the Turk, the Mohammedan worshiper, applies, the Christian's Triune God must shrink into simply the Great Architect of the universe. No religious tenets must be tolerated that would trouble the devotee of any religious system or even press upon the conscience of the wholly irreligious too closely. The very nature of the secret growth, along the lines which it lays down, and of which it boasts, tends to narrow down all religious convictions to the vanishing point, that the most diverse elements religiously may be grouped as brothers of the

mystic bond. May we not well say, "O my soul, come not thou into their secret; unto their assembly mine honor, be not thou united." John said of Christ, "He must increase, but I must decrease." These say of Him and His truth, They must decrease, shrink, or even disappear, that we may grow by gathering to ourselves alike the friends and the foes of His person and His precepts.

Christian brother, can you afford to submit your Christianity and your Christ to such conditions? Is the citizenship that is thus emasculated the kind that makes a stable state?

CHAPTER VI.

SECRECY AND CIVIC DUTIES.

I. Administration of law.

Equality before the law is one of the principles of American constitutional government. Partiality in the execution of law is becoming the reproach of American jurisprudence. Our boasted jury system does not always stand as the safeguard of human rights, as the conservator of equal and exact justice. A long-suffering public have watched and waited till, in many cases, patience has been worn out, and the more hasty hand of lynch law has been invoked to secure the ends of justice; or the decisions of courts after long waiting so outrage the sense of justice that the same summary process is invoked to either reverse the verdict or to prevent the next case from passing into the hands of the tardy ministers of law.

Various methods are employed in our courts to defeat justice. In one case delay is secured till the popular interest flags and then a decision rendered that would not have been tolerated when the case was first under review. In another, failure to agree calls for new trial before another jury, and at an immense public outlay the case is held in suspense till the character of the offense is somewhat forgotten and a decision then rendered without due regard to the deserts of either the criminal or the suffering public. Yet again, by change of venue or other expedient of law the same end is reached and the same wrongs inflicted.

The very best provisions that may be made for the administration of justice are only human. We may expect that they will sometimes miscarry; that the guilty will at times escape deserved punishment and the innocent suffer unjustly. Both counsel and jurymen are liable to be biased by influences outside the merits of the case. Every precaution should be taken to make the interests of justice safe. Every influence that might in any wise tend to defeat the purpose for which the machinery of courts is provided should be regarded with a suspicious jealousy. It is not enough to wait till some overt act is proved, and then set about to remove the disturbing cause. That were to apply the lock after the property had been stolen, a course proverbially defective. Public interests and private well-being alike demand that the way of justice be made as plain as possible and that every point be guarded where any inroads might possibly be made.

In the light of these interests, what are the

possible or natural effects of secrecy? Does it tend to make better jurists, or better judges of testimony, or citizens better fitted to promote justice between man and man? In this judiciary arrangement each citizen is liable to be called upon at any time to sit in judgment upon questions of equity as to property or personal rights. Does a connection with secret order or association tend in any way to exert an influence from without? Does it make it possible for one man or set of men to bring to bear upon questions at issue, considerations that lie beyond the range of the interests involved in the questions themselves? It is not necessary to the purpose in hand to adduce authenticated instances of such interference. It is enough to inquire into the tendencies and possibilities. Almost every lodge has some covert mode of recognition; some hand grip, or password, or hailing sign of distress, by which the initiated are able to recognize those of the same secret family, while their identity is not recognized by others. An opportunity is thus offered for the manipulation of testimony, for the suppression of evidence, and for the securing of favor at the hand of juror or counsel, which may not be within the reach of others equally as deserving. Is it human nature to let such opportunities pass unimproved? Is it at all likely that the upper- and the under-currents will always run in the same direction? It is so easy by a collusion between counsel and culprit to suppress unfavorable testimony. It is so easy by a sign or word to enlist the favor of one or more of the jurymen and thus to secure acquittal or no verdict of guilt. It is equally possible to avert

prosecution even where cause exists. So many avenues are open for the operation of secret forces in the shaping of judicial process that we can scarcely catalogue them. Is it at all likely that they all stand unoccupied? Strange miscarriages of justice often occur. Men look and wonder and question. When a possible explanation is at hand, is it any wonder if men point toward it with a look of suspicion?

It may not be possible to make out a case of unjustifiable tampering with the currents of right. The very same thing that makes it possible to turn them aside makes it difficult to convict the man guilty of doing it. But the effect is none the less hurtful. Nothing is more conducive to the best interests of a community than high and correct ideals of justice. Whatever educates in that direction, whatever steadies and quickens progress in that direction, is a public blessing. Whatever sets before the citizenship of a country the possibility of defeating even-handed justice, begets the propensity to do it, inspires the deed, and acts as a public blight. It is not necessary that an agency have for its avowed purpose such unworthy ends. If its character and form make it available for such uses, good citizenship should eschew it. Lead us not into temptation, would cover such conditions. Miasma does not need to be spread by cruel hands and with vicious purpose, in order to be deadly; it is enough that it inhere in the conditions. Safety would suggest the avoidance of the contagion. All the more would it be wise for us to give wide berth to such influences if there were in us susceptibilities that would make us more likely to be infected. A want or weakness

of resisting power would need to be supplemented with a wise caution. These considerations apply with full force as touching secrecy and jurisprudence.

In the judicial operations of a commonwealth nothing but the utmost frankness is consistent with the fullest justice. It is of the very nature of a judicial inquiry to lift the veil and bring out into the light of day every consideration that may have weight in deciding for the right. "The truth, the whole truth, and nothing but the truth," is a formula that is familiar to all who have been conversant with witness bearing. A witness goes upon the stand with the echoes of the oath formula scarcely yet quieted in the court room, and in the examination that follows, one standing to listen would often be led to believe, that on the part of witness, or counsel, or both, the effort is to repress "the truth, the whole truth, and nothing but the truth." Of course one side of the case may be interested in bringing out a full statement and sometimes in getting statements so biased that they could hardly be said to contain nothing but the truth; but the thing most to be noted in this connection is the fact that both sides may have to contend with under-currents that spring from oath or promise elsewhere taken. The strength of bond, the sacredness of brotherhood claimed and urged by those who have been inducted into those mysteries, would hardly leave room to question their possibilities in matters of judicial investigation. A possibility only awaits the favorable opportunity to become a reality. When the possibility is in the direction of an undesirable result, it were well always to deal with it in the

germ stage. To disturb the flow of even justice, to threaten the course of right execution of law against the wrong-doer or in defense of the innocent, is to loosen the bonds of society and to give an advantage to those who will use it without regard to the general good. I am aware that it may be claimed, and justly, too, that no such aims are among the purposes of organized secrecy. I am aware that many have too high a sense of right to even take advantage of the possibilities within reach; but men are not all so conscientious, and the very ones whom we would fear to entrust with power are the ones who first misuse an opportunity. But it is not alone in the judicial department but also

II. In the execution of law,

That secrecy may play an important part. The executive officer of nation or state, or even he whose field of official duty is of smaller sweep, has much to do in maintaining and promoting the peace and good order of a community. Law, however equitable, is of no advantage unexecuted. Decisions, however wise, must be enforced, to bless the persons or localities for which they were rendered. Usually a different class of officials are concerned in these different civic duties, but one as well as another needs to be untrammeled by any condition that might in the slightest degree interfere with the fullest and freest official activity. In the application of severe remedies, in the performance of difficult surgical operations, physicians and surgeons do not usually trust themselves to treat the members of their own family. They fear that the natural affections would tempt to spare

the patient such pain as might be necessary to rightly treat his case. A stranger could look beyond the present agony to the results to be attained. The king who stayed not the hand of executive severity, even when his own son was the culprit, stands as a notable type of just ruler, when those less firm in character and sense of right would have been swayed to greater leniency than the case deserved.

The faithful execution of law may seem to be an easy task when we can view the case apart from any bonds, natural or artificial, that might bear in an opposite direction, but circumstances may greatly alter cases. By common consent it is deemed questionable to give the execution of a severe sentence into the hand of one closely allied to the criminal. It is just here that secret bonds may play an important part in giving to the execution of law a bias at once surprising and dangerous. An argument is furnished here by the very claims of those who are ready to defend the secret lodge. They tell, with a great deal of earnestness, of the strength and sacredness of the bonds that bind the members of the brotherhood to mutual care and defense. When seeking to enlist others with them in their operations, they urge this brotherly devotion as a consideration of great weight and merit. If its efficiency for personal advantage be as marked as they represent it in this connection, is it conceivable that it would be wholly inoperative in the other? We are constantly hearing of the instances of brotherly care and kindness that members of the various orders experience at the hands of their fellow-members. Conceding the full measure of these claims, we are

face to face with the full danger of unwholesome interference with the impartial execution of law. There is not in these associations the affections and responsibilities growing out of the ties of blood or marriage bond. These divinely-attached adjuncts of natural relationship tend to hold in proper restraint any partial discharge of official duty. These are open and known to all observers. An unworthy action in public service under the pressure of these natural bonds involves all the related parties in the merited censure, but in the case of these artificial secret bonds, the unscrupulous may secure the unfair advantage and hide behind the screen, and the parties to the transaction thus throw the mantle of concealment over each other, and the observers can note the effects but are not able to name the cause. It thus happens that as a possible obstacle to the execution of law, the secret organization may even outstrip the natural ties of family, for the responsibility for miscarriage or perversion is not so easily laid where it belongs. It would be unfair to attempt to account for all the failures or perversions of justice in execution of law by referring them to this source. Other influences may, of course, operate either with these or independent of them, but the fact remains that in the very nature of the case these furnish agencies effective in themselves or through which others may operate.

But executive functions are not confined to the arrest of offenders or the infliction of deserved penalties. Indeed, this is happily but a limited field for the display of official faithfulness or unfaithfulness. A much wider scope for executive activity lies in the field of public administration of affairs. The executive power is at once a servant

and a master. He serves the public in the control of public affairs, while in doing this he directs, as a master, the various persons and agencies by which the public duties are performed. No man can serve two masters. If others besides the public have partial control of the executive hand, there will be resulting confusion and inefficiency. It is likely to be all the more disastrous to public interests if the other influence operate by hidden agencies. It becomes then a case of diseased system without the means of taking a diagnosis of the case. Public patronage becomes in such a case a means for advancing private or secret interests. Public distributions are made along lines of which the public are ignorant, and public trusts are held under other than official oaths or bonds. The account of stewardship is rendered in part to the civil master, and in part to a master who does not recognize the public and whom the public knows not. Allegiance is divided on the part of those who in the oath of office gave their solemn promise of fealty to those who chose the office-bearer. A part of his official power and influence is held subject to the claims of those who are able to command it without being heard openly, and to profit by it without regard to the public good. Appointments to official position can be made with due regard to the demands of a special brotherhood, whether the appointee can prove himself competent to do the duties of the situation or not. Cases of known inefficiency can be continued still when it is evident that the public interests suffer by the continuance, because a potent agency operates unseen, in his interest, as against the public interests that ought to be sub-

served. Public contracts can be awarded with the same disregard of the public good, and the rewards of service awarded, not according to merit, but by standards fixed by those whom the public eye does not see, and who do not make report of their workings. It is not claimed that in all cases these abuses occur. But it is of the very nature of organized secrecy to afford the opportunity, and it is characteristic of unsanctified human nature to seize the opportunity offered.

Every observant citizen knows that the public service is marked by many such frauds and failures as have been cited; he knows as well, too, that attempts at investigation are often balked and the offender allowed to walk off with his ill-gotten gains, aye, and often to return and renew his peculations when another profitable position is available. Men see these things going on; they often make fitful attempts at correction, only to be baffled when justice is clearly on their side, and then sit down to wonder why the public cannot get more faithful service from its public servants. Is there not a cause? Are there not hidden currents operating to control the movements? We may not be able always to locate the force that is effective. Men who might answer are often under bond to keep quiet. Native sense of justice, biased by possibilities of personal profit, or swallowed up in the consideration of the artificial brotherhood that has grown and flourished under cover of secrecy, is able to connive at means and methods that would not have been thought of in the clear light of purely personal responsibility.

Do we assume too much? The facts as touch-

ing public transactions are before us almost constantly. A possible explanation, may we not say a probable factor, may be found in the influence of the secret lodge system that has fastened itself so firmly upon our social life. What appears in public operations is but the natural product of these hidden forces. Would it be reasonable to seek for some other explanation of the phenomena and ignore this? The attempt to divert the attention from this point, the sensitiveness when this one is mentioned, is but the natural consequence of the long-continued pressure of these forces upon the individual sense of right. A citizenship that develops under a double allegiance, one wing of which may run counter to the other, is not likely to grow erect. In the administration of public affairs it is likely to respond to the influence most fully concentrated upon the citizen himself. If unfaithfulness to the public result, who can wonder?

III. In franchise.

Citizenship involves elective duties. We may not all be called to discharge official functions directly, but we are called to do so indirectly. Under our republican form of government men are not born into office, nor yet placed in official station by the word of royalty. They are selected by the voice of a free people. The laws are what we make them, for we choose the men who enact them.

The duty of selecting one to fill an official station is not an exercise of personal regard for a friend; it is not conferring honor as a mark of affection; it is the assertion and vindication of a principle; it is our marking out of a public policy;

it is the contributing of our influence to the establishing an order of things that we believe will best subserve the public good. This is ideal citizenship in active operation along the line of franchise. It may readily be conceded that the high ideal is not always realized. But that does not warrant any change of the ideal or excuse any want of vigilance toward the maintaining of it. Whatever of selfish bias may be imported into this civic duty is always at war with public interests. Whatever might tend to produce any declension from the line of straightforwardness in this matter may justly be regarded with suspicion. When family interests presume to dictate in the administration of public affairs, we call it nepotism. That has become a term of reproach in the description of public conduct. When business interests assert themselves in the same way, we characterize it by terms equally suggestive, and the course lies under the ban of public sentiment; but why should it be less reprehensible in the sovereign electors than in the elected sovereign? The one is the servant of the other, but he becomes the servant by the other's choice. He is not the servant of one man, or of one family, or of any special class or party; he is simply a public servant whose service is equally due to all the citizens who constitute the commonwealth and may need the help of its public servants. Any departure from this course on his part is unfaithfulness in office. Any hope of such partial service is equally a malign influence in choosing him.

Herein lies the possible potent influence of organized secrecy in the matter of elective franchise. A voter's vote may not be bought, and yet

may be held largely at the disposal of another by secret bonds. It is characteristic of organized secrecy, if the publications of the lodge be taken as authority, to require implicit obedience. On the same evidence, advancement in rank means enlargement of authority. This does not proceed on the principles recognized in republican government, the choice of the people and the merit and fitness of the candidate openly tested. It is largely dependent upon advancement in the secrets, and this is always coupled with the payment of the fees if it is not wholly dependent upon it. The secret lodge of to-day is not only an empire within an empire as it stands related to the state, but it is a series of empires bound into one, in which the one that rises highest in right and control over the subordinate is more exclusive and seclusive because holding more of the secrets.

It requires no unusual acuteness of perception to see how this may become an engine of power in the matter of popular elections. That it does so operate is quite apparent from the fact that the number of lodge members in official station is wholly out of proportion to the enrolment of the various orders as compared with those outside. It is also confirmed by the fact that those seeking preferment to official position find it necessary in many localities to seek a lodge connection as a preliminary step to success. Indeed, the possibilities in that direction are frequently urged as an inducement to become initiated. We do not say that this is according to the code, but it is in many cases and in many places the fact. It is not always true that he succeeds best who attaches himself to the organization of largest enrolment.

Indeed, observation would warrant the opinion that not numbers, but compactness of bond and method of operation, tell most efficiently in this field.

All that concerns us at present is to note the possible, or probable, or actual effect of secrecy upon this branch of civic duty. It were folly to cite individual instances of bias as illustrative of the principle or proof of the fact. The very method of operation precludes this species of investigation; but general effects are easily noted, and these are often so prominent that denial would be absurd and explanation on any other theory utterly impossible. With the very nature of secrecy giving promise of just such results, what more reasonable than to assign existing effects to a present natural cause, and, all the more, when often no other sufficient cause can be cited? It is not necessary to uncover the guarded secrets to find an explanation for conditions that would be their possible and probable product; not necessary to pass the door to the secret chamber to answer the question, Does secrecy affect franchise? We know it has rained when the ground is wet and no other reason for the phenomenon is present.

IV. On the use of the oath.

"An oath for confirmation is an end of all strife." In public affairs the oath plays an important part. The oath of office stands at the opening of official activity. The judicial oath guards the utterance of the witness, and in many other transactions the pledge of truthfulness is the oath administered at the beginning of the proceedings.

It is not claimed that the security is always reliable. Whoever frequents court rooms or notaries' offices and listens to the frequent administration of the oath, and notes the flippant tone and hasty manner of the exercise, may well ask, Is this any safeguard? Though pains and penalties are attached to perjury, there are yet many who seem to regard the oath as a mere form and who proceed to make their statements as though there were no God, the searcher of all hearts, to whom answer must finally be made. It may well be questioned if the use of the oath be not made too frequent and thus its solemnity sacrificed somewhat to its frequency. It is evidently intended to be a security against wilful falsehood in public affairs or in adjustments between man and man. God has doubtless provided it for this very end. It is a provision by which the religious in our nature is brought to bear upon the more secular, to steady it by a higher sanction; but unnecessary frequency or the employment of the oath for purposes beyond its proper field naturally weakens it in its legitimate fields. It is an official function to administer it and he who presumes to do so in other than an official capacity is an offender against law, while he who employs it in a trivial way or for purposes beyond its proper range offends the God whose name is used, and whose sovereignty is cited, as the guard against falsehood in the premises.

Just here the oath-bound lodge assumes a rôle that is at least questionable in its exercise and hurtful in its tendencies. He who under the auspices of the lodge assumes to employ the oath does so beyond the range of official life either in

church or state. He may personally be an official in either or both, but in this he is amenable to neither. He who assumes obligations under oath at the hands of such an one steps beyond the range of such an exercise, and employs it for purposes foreign to its original intention. The danger is two fold: First, a perversion of a proper thing to a use beyond the range of its intention naturally weakens it in its own sphere. A certain valuable may be a full and sufficient security for an assumed obligation but would be wholly inadequate to secure another debt of equal dimension along with the first. The fact of both being rested on the security makes either or both of the claims doubtful. If not to the full extent, at least in some measure, a moral security is weakened by being overloaded. The oath, being a solemn appeal to God, should never be lightly used. It should not suffer any depreciation of its solemnity by an undue frequency. Especially should its solemn sanction not be invoked to bind to that which is itself doubtful. "Secret things belong unto the Lord our God." To transmit for keeping or to receive for like purpose is out of harmony with our relation to God and our duty to our fellowman. The solemnity of the oath cannot make that obligatory which is in its nature out of harmony with the revealed proprieties of life. The oath of office binds to the faithful discharge of public duties; the oath administered to a witness requires him to tell "the truth, the whole truth, and nothing but the truth," in view of his answer to God. In striking contrast, the lodge oath binds one to ever conceal and never reveal certain secrets to be intrusted to him.

Such varied and contradictory purposes placed under the same form of security present a case of double use that cannot fail to weaken the binding force of the judicial and official oath. A like result is the natural consequence of overlooking official prerogatives in the administering of oaths. If it become an exercise which may be conducted without regard to civil or religious office; if connection with an organization which belongs to neither church nor state carries with it the right to use the oath, then it becomes a common thing to that extent that its force for judicial and official purposes must suffer reduction. It ceases to be a solemn sanction for purposes incident to the general well-being and drops to the plane of a common thing that may be employed by any little or great company that sees fit to shut the public out from its proceedings. It becomes a private right and a bond that may bind to allegiance and conduct purely selfish and, for aught the public knows, may be squarely at war with general interests.

A second element of weakening effect is the possibility just cited. The use of the oath in secret connections may bring its binding force to operate along conflicting lines. A witness is sworn to reveal "the truth, the whole truth, and nothing but the truth"; but the same person has at some other time and place been put under similar oath to ever conceal and never reveal certain things intrusted to him. The two conditions may come in conflict. The pledge of secrecy may directly or impliedly cover things that the judicial oath includes in "the whole truth." Which bond shall hold? The very possibility of such question weak-

ens the regard for the oath. Instead of feeling the weight of the divine presence, instead of the solemnity of an answer to God, the person under the double and opposite operation of this sanction can only disregard it in a measure in each case and answer or keep silent in obedience to demands that may be wholly selfish or that reach no further, at least, than the particular company of which he is an oath-bound member.

The thing which God designates as "an end of all strife" when used for confirmation, the thing which men regard as the pledge of faithfulness in testimony or official life, that which is accounted worthy of highest judicial regard, which makes falsehood under its bond to become perjury, and consigns the one adjudged guilty to the class of wholly unreliable witnesses, is thus made to do service in binding in such way, that at another time it may require him thus bound to disregard either the bond first laid or the one imposed later, and thus in either case to stand in God's sight pilloried as a perjurer, a covenant breaker. Can citizenship place itself in such condition without great peril to its honor and its usefulness? Can public safety stand secure before such a menace? Can individual or official honor in civic affairs be safely submitted to such a strain?

V. On Christian charity.

The question, "Am I my brother's keeper?" is the earliest record of an attempt to evade responsibility as regards a fellow-man. Murder lurked behind it; envy made the occasion for it and selfishness inspired him who impudently proposed it. The later form, "Who is my neighbor?" roots

in much the same soil, and is only changed in form and application by the enlargement of the field and the increase of the occupants.

The Divine Sovereign in the first instance gave a voice to the blood of the brother slain, which from the very ground that had drunk it in, spake out in the hearing of the judge to convict him who had put forth his hand to take the life he should have fostered. Thus early is the principle announced, that the blood that makes us one, binds us to mutual care and sympathy. It matters not that its channels have divided and subdivided until nations are as plentiful as were single individuals at the time of the first announcement; the principle is capable of as wide application as is the blood of quickening flow, and the one does not more surely impart life than does the other stand for its defense against the murderer's stroke. "God hath made of one blood all nations of men for to dwell on all the face of the earth." Men may draw imaginary lines through the human family, beyond which they may count that their responsibility does not reach, but in the final reckoning their count and God's will not agree. The poorest waif of human life that can ever drift to our door has a claim upon our care and sympathy that we cannot waive aside by any artificial bonds or methods. God has written them in the blood that tingles with life in His veins as in ours, and to try to erase the writing is to touch the life that bears it.

As men became multiplied in numbers and varied in habits and beliefs, as national bounds were fixed and national bonds grew strong, as forms of worship and ties of faith each came into play to

sever as well as to bind, there was need to reannounce the early principle in its new form. The Sovereign Lord of all was not wanting in either an agent or an occasion. The Son of God became the Son of Man and in His person and His walk illustrated the unity of man above and through all fancied lines of separation. The lesson was not an easy one for perverted human nature to learn. The Pharisee, when confronted by the great commandment, "Love thy neighbor as thyself," only second in grade to its partner, "Love the Lord thy God with all thy heart," sought to evade somewhat its far-reaching claims and justify himself in his neglect of full duty by asking the question, "And who is my neighbor?" The Saviour perceived at once the spirit, as well as the question of His questioner, and spread out before him a case that had either actually occurred or might at any time become a reality. Then turning upon His tempter, He says in substance, "The answer is before you, how dost thou read the writing?" Unable to evade the patent truth he makes confession of its force rather than applies it to himself; but the Saviour brings it home to his own heart by direction that at one stroke cuts sheer across the deepest lines of separation that Scribe and Pharisee had drawn.

The currents of a Christian charity are hindered in their flow to-day by lines and walls of separation that can no more bear the stroke of the great surgeon's knife now than when he cut across a similar obstruction to provide the answer to the question, "And who is my neighbor?" It is no palliation of conditions that secret lodges and brotherhoods pose under the name of benevolent asso-

ciations. The benevolence which they represent is circumscribed by lines wholly artificial. Yes, more than that, it is a benevolence for which the full face value has been exacted in prepayment. It is a benevolence that can only be reached through signs and grips and passwords which have been meted out only to those who submit to the conditions and pay the fee. Or if it may, in any measure, pass beyond the person of him who has passed the door of initiation, it is only to those who are connected with him by family or business ties, and who may in all justice claim the help because they have in a full and legal sense helped to pay the price. If only the claim of business associations were made, then no one could object save to the questionable practice of doing legitimate business under cover of secrecy. That, as we have already noted, is fatal to the best interests of business enterprises, is an effective way of destroying the confidence of man in his business fellow-man. But when along with this there is the work of running lines through society unseen yet strong, of forming brotherhoods that ignore the bond that God has set in living currents of common blood, and substituting other bonds that He claims the sole right to handle when He says, "Secret things belong unto the Lord," we may well ask if these do not endanger Christian charity.

Christian charity thrives in natural channels. It courses freely where God's one blood marks men one brotherhood. It stagnates and turns to selfishness when diverted into unnatural channels and held in pools from which only those can draw who know the combination. An obvious feature of secret societies operating as benevolent associations

is the two-fold bar to prevent the entrance of the very classes who most need charity. The fee is not remitted to accommodate the poor, and to preclude the possibility of any such passing the portals, the proverbial black ball lodges within the hand of any who may see fit to use it. This may be shrewd business policy. As such it is always defended by those who follow it. But there is some reason to question its honorable character, and there is abundant cause to forever rule it out from the rôle of Christian charity. Why should it assume the name when it discards the character? The genuine always suffers by the course of him who uses its deserved reputation to enhance the value of a mere imitation. Look at us, says the burial committee of the lodge or brotherhood. See how we come to the assistance of the bereft in the day of grief. What do we see when we do look? The gospel of Jesus Christ in the hands of those who have shared its blessings with the dead during his life, first offers its comforts without money and without price as the Master bade. There is no parade about it. When that is over, then the company from the lodge room, with shining regalia and the blare of trumpets, take up the services, lead the procession and advertise themselves by the aid of funds that have been gathered from the brother deceased at the lodge-room treasury. And not even that notice is granted in some cases unless a special payment has been made beforehand for burial rites.

We simply state here what some, at least, of the lodge's own publications have stated before us. And is that charity of the Saviour's type? We

know the answer that is always ready: The church requires her members to contribute to her support. We answer, Yes, as a Christian duty, but not as a condition of membership and at a fixed rate without regard to conditions. The cases are exceedingly rare where the penniless penitent is stopped at the door of the Christian church, or placed beyond the range of Christian help and sympathy, by reason of inability to continue liberal contributions, but the payment of the regular dues to the treasury of the lodge is an inexorable condition of the continuance of the so-called charity during life, and of the attentions customary on funeral day.

By such usages in the name of charity real Christian charity suffers. Too many are satisfied and deceived by the counterfeit, and fail to give their thought and needed support to that which is genuine.

VI. On Christian patriotism.

> Lives there a man with soul so dead
> Who never to himself has said,
> "I love my own, my native land?"

Patriotism is a grace of Christian citizenship without which it becomes a burden to the land that grants it. To draw upon her credit and not love and help maintain her interests is the greatest imposition a citizen can practise upon his country.

To bear and use her name and march under her flag while giving help and encouragement to her rivals or her enemies, is only deserving of ostracism from the country so treated.

But want of patriotism does not always take the form of open opposition or of secret conference

with an enemy, nor yet is it always necessary to avow a hostile purpose to suffer a decadence of patriotic devotion; if only the circumstances be made unfavorable, or tendencies operate to weaken the bonds or cool the ardor, the same end is attained. Herein lies a power for evil in the secret lodge. Organized as they claim to be, on the principle of implicit obedience of subordinate to superior, these associations educate continually in a direction the very opposite of accepted American allegiance. A dictator is a form of authority out of harmony with the genius of American institutions. Each citizen carries his political sovereignty under his own hat. It is the pride and boast of American citizenship that each man is the equal of his fellow before the law and under the law, and the right to apply the power of law passes from one to another by public choice. But here is a case in which it inheres in one by position to which he does not succeed by public choice, but by secret promotion. Patriotism, American patriotism, does not thrive in such soil. Then add to this fact, that, in at least some instances, this dictatorship may cross state and national boundaries and lodge in hands that may acknowledge no allegiance to the subordinate country, and we have a state of things that cannot fail to operate against a pure type of patriotism. Add to this also the fact that this allegiance does not provide for a suspension in case the person who may claim it of the oath-bound subject, array himself against his subject's country, and we have a possible condition that can never stand measurement by the standard of true patriotism.

The writer knows a person who, when serving in the allied armies of England and France, claims to have recognized Turks, against whom they were fighting, by the secret Masonic signs. And he has heard Federal soldiers aver, that while standing guard at headquarters, the commander of Confederate troops nearby found access, as a guest, by the same means, to the tent of the commanding general.

CHAPTER VII.

A FEW PRACTICAL OBSERVATIONS.

I. What hides from view invites suspicion.

The reputable business man wants the public to see his goods and to note the operations of his employés, so he secures rooms that afford good light and he arranges his goods and his counters so as to invite the public gaze. The thief skulks in the night; the roguish dealer prefers partial darkness or a deceptive light, and the saloon keeper who deals out death at a price smears his windows and places a screen in front of his door. The principle holds good everywhere, unless perchance, there be an exception in favor of the lodge. It needs stronger evidence than is usually forthcoming to lift the cloud of suspicion wholly from these operations. We do not wonder when a man or a company retire from view to plot or practise against the general good. He could not else continue his work, for the public would soon lay the hand of restraint upon such operations.

But it is strange to find men hiding from view to do a worthy deed for the public weal. It requires strong argument to convince thinking men of the truth of such claims.

The devotees of the lodge tell us in their publications, that the most sublime truths of science and of right living are taught in the lodge room, and yet these same persons tell us they are not allowed to talk of these things outside the secret chamber. Such an attitude can only lead to one of two conclusions; either the claim is false or the claimants are supremely selfish. The operations of the lodge are either right or wrong. If right, the interests of humanity and the obligations of social life upon the actors, demand that they be brought to the knowledge and use of those who might thus be helped; if wrong, they ought not to continue either openly or secretly. Reason is at war with such claims and such claims in their practical workings are at war with human interests.

II. Social life is only complete when it includes the mingling of the sexes. This is God's order. Society, without the restraining and refining influences of woman, becomes coarse in its expressions and rude in conduct. Society, wanting the presence and influence of men, becomes effeminate, loses vigor, and fails to project and carry out lofty plans and purposes. It is like a vehicle with wheels removed from one side. It drives heavily; it moves awkwardly; it does its work clumsily; it fails to subserve the purpose of a good and comfortable vehicle. Such social vehicles are usually driven on lodge-room tracks. They rarely comprehend the two parts of the human structure. The claim of social advantage in such connections

is out of harmony with the very nature of the social organism. What God hath builded together the lodge in most instances thrusts apart. If it be said, "They do not work well together in these operations," we answer, "That is evidence that the lodge is constructed on principles at war with the very nature of social life." If it be said, "It would be no advantage to either that both should be included," we ask, "Why did God at the first say, 'It is not good that man should be alone?'" If it be answered that "Separate lodges are organized for the accommodation of both sexes," we reply by asking, "Why not build separate houses for the man and the wife and let them meet for social fellowship in the yard between?" The children can play in the yard together till they attain a certain age, and then they can learn to thread the devious ways to the secret chambers befitting each sex. Such arrangements for social life are but a travesty upon the provisions announced at the beginning, "So God created man in his own image, in the image of God created he him; male and female created he them." And when He had brought the twain together and pronounced them one flesh, He placed upon His completed work this sanction, "What God hath joined together let not man put asunder."

III. Secrecy has developed into a sort of fascination that might almost be called a craze. Secret societies have multiplied till their name is legion. The purposes that are announced are as varied as the agencies. Many reforms are placed under the cloak of secrecy,—reforms, too, that in their very nature make them the interests of the people at large. Why should they be taken behind the

closed and bolted door? The temperance reform is one which must be carried forward to a success by the molding of public sentiment. Why should those who propose to help it on withdraw themselves from the public gaze and from the public ear and out of touch with the public conscience? Yet a number of organizations, avowedly operating along that line, ask us to withdraw with them from the very field where it is necessary to make our influence felt in order to do the work.

Many of the secret lodges pose as teachers of morality. Is morality of such character that it must be first examined in secret by adepts before it can safely be put upon the open market? Not thus did the Saviour teach His morality. Not thus did He instruct His disciples to teach in His name. Not thus have the successful schools of morality been conducted since His day. Again, if the interests of some large class are to be subserved, straightway some of the would-be leaders institute a secret lodge which, partly by its nature, partly by its fees, and partly by its methods, shuts out a large number of the very parties interested. Is it in accord with right reason to retire into hiding to accomplish a public work? Yet farmers and other large classes of citizens are asked to adopt these methods in regard to both buying and selling in the open markets of the world.

It is easy to account for such proceedings where selfish schemes are to be pushed and war is to be waged upon the world outside, but the hiding away under cover to advance the general good does not commend itself to candid judgment. It is easy to understand how that which is at war

with the public good should hide itself from the public eye. It is quite in keeping with such a business as liquor selling, which can only live by preying upon the public weal, to do its plotting under lock and key. It is not strange if a company seeking to secure some selfish advantage for themselves should go into hiding to lay their plans. It is the natural thing for those who are wickedly plotting mischief to do it in the dark; but honorable men with honorable purposes only compromise their reputation by following such a leading. The prevalence of such things can not easily be accounted for on any other theory than that of the fascination of secrecy that develops into a sort of craze.

It calls for secrecy to develop American patriotism and takes the title Patriotic Order of Sons of America. It proposes to maintain the interests of the surviving soldier and inspire to higher devotion to country, and must needs organize under a form of secrecy to accomplish so laudable a purpose. The danger to citizenship is that it will lose sight of its relation to country and country's defenders in the multiplicity of secret brotherhoods that claim the first allegiance.

IV. Initiation exercises of some, at least, of the secret lodges seem to be fraught with danger to the life of the candidate. It is but recently that a prominent man in Iowa politics lost his life as the result of initiation into the Order of Elks. Only a year or two before, another fell a victim to initiation exercises in a Masonic lodge. If it be answered, that these things occurred only as the result of sportive exercises, we reply, Are such forms of sportive introduction in keeping with the

dignity of an institution that claims to be a great teacher of morality? Or if only social benefits are offered by the order, is not the possible risk of life, with the fee added, a little too high a price to pay for the social advantage, as yet only in promise?

V. In May, 1895, the grand lodge, I. O. O. F., of Pennsylvania, was held in Philadelphia. The published report of the organization, made by Secretary Nicholson, contained the statement, the Relief Fund spent was $412,875.99, while the total paid for relief was $580,962.96. It cost $286,-577.46 to maintain the lodges, and the total receipts from the lodges were $989,005.86.

It is a simple case of arithmetic. An institution that asks to be known as a benevolent association, uses less than half its receipts in fees for benevolence, and almost half as much for running expenses as for the very purpose for which it claims to exist. Is it a very Christian kind of benevolence that collects its resources first from those to be helped, and then returns less than half, and asks the recipient and the world to call it charity?

VI. In conclusion.

What is the remedy? We answer, Light, more light. Light gives life. Darkness produces death. It is scarcely to be thought strange that those who have learned to hide in secret places resist and resent the attempt to let in the light. Either of two reasons would account for it: Some transactions will not bear the light for their character, and eyes long used to darkened chambers are pained by the full rays of the sun; they become diseased, and prefer dimness to brightness. The genius of social life, the best type of free gov-

ernment, require that every place be open to proper inspection. To build chambers in a commonwealth into which the official agent of the commonwealth may not enter as an officer of the people, is to prepare at least the places and the possibilities for hurtful plotting.

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